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The Pastor As Bible Student

In the 1937 series of articles of the CONCORDIA THEOLOGICAL MONTHLY which are intended to view the pastor in the practical ministry, we have come to the final one, taking us to the minister's study and throwing out some hints pertaining to his occupation with the ultimate source of his thinking and preaching as an ambassador of Jesus Christ, the Holy Scriptures.

To make an attempt in this journal or anywhere else to create enthusiasm in ministers for a study of the Holy Scriptures would seem to be about as superfluous as urging a professional concert pianist to keep in practise by frequently playing approved exercises, or a surgeon to continue performing and witnessing operations. Is there a minister who is not convinced that faithful, regular study of the Bible is a necessity for him? Still, human weakness being what it is and hindrances of thorough, consistent Bible-study by the pastor increasing with alarming rapidity, a few words on this subject, introductory to a discussion of methods of Bible-study for a pastor, will not be ruled out of order. Whoever enters the Lutheran ministry is given, and accepts, the solemn charge to preach the teachings of the Scriptures to his congregation. It is evident that he cannot know the contents of this book too well. To him applies what Jesus says, "Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is a householder which bringeth forth out of his treasure things new and old," Matt. 13, 52. He is to feed the sheep and to feed the lambs; is it, then, not important for him to be well acquainted with the hill-sides where they are to browse? And since in all likelihood he will be with his congregation not merely one month or one year but a number of years, in which the Sundays will come with the same regularity as other days, every one demanding a message from that Book; and since, in addition, there will be a liberal sprinkling of special services with their call for addresses based

on texts from the same Book, a thorough acquaintance with it, in order not to become guilty of intolerable repetitions, is simply indispensable. Furthermore, the members of his congregation expect their pastor to be able to answer from the Bible such moral and spiritual questions as agitate their hearts and consciences. They do not demand that he know the mathematical formulae on which Einstein's theory of relativity is based or the latest discoveries in chemistry, but they do expect him to be fairly well acquainted with the Bible. As a Bible-teacher they have called him. How can he refuse to immerse himself more and more in it? But all this, serious and important as it is, has not yet touched the real heart of the matter. A minister, it has been well said, is to speak as a dying man to dying men. For his congregation he has a message of everlasting life, taken from God's holy Word. How sweet that Word must be to his hearers, every one of them a poor and condemned sinner, bringing to them the news of redemption through the blood of Christ! Is it to be less sweet to him, the speaker? Is he to be saved in a different way from his audience? Does he not need the fountain filled with blood drawn from Immanuel's veins? In one of the most touching sentences of the Bible, Paul says: "The life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me," Gal. 2, 20. His message was not merely one of help which others had experienced or might obtain, but one which spoke of his own rescue and hence reflected his own joy and gratitude. To the minister also the Word of God is a means of grace. The precious Gospel, in which Christ comes to him with His grace and His many gifts, must be to him, too, "more to be desired than gold; yea, than much fine gold, sweeter than honey and the honeycomb." Urging the members of his congregation that they read the Scriptures daily, he cannot afford to consider himself exempt. As Dr. Pieper repeatedly related, Dr. Walther used to say to his friends that, if he at any time was compelled for several days to forego reading the Holy Scriptures, he felt that his spiritual life was suffering and some strength was ebbing away. And what hypocrisy if the minister in solemn words informs his church frequently that Bible-study is the duty of every Christian and he himself fails to engage in it! It certainly is likely that there we have a case where a person preaches to others and himself becomes a cast-away (cf. 1 Cor. 9, 27).

Now, having thus reminded ourselves that we are here not indulging in an idle exercise, discussing inconsequential probabilities and possibilities, we are ready to consider methods of Bible-study which a minister should or might follow. We can hardly get a better start than if we hear what Luther has to say on the question

how one can most profitably engage in a study of the Holy Scriptures. In 1518 he wrote a letter to Georg Spalatin which treats this topic: "My dear Spalatin: You have in the past asked things of me in which I either could, or was audacious enough to attempt to, serve you. But now when you ask me to instruct you how to study the Holy Scriptures, you request something which far surpasses my ability; for I, too, cannot find anybody to act as my guide in this important matter. For here one holds this, another that view among the most prudent and learned. . . . But since you are insistent to hear from me how I proceed in my Bible-study, I shall not withhold anything from you because you are my dear friend; I warn you, however, not to follow me blindly but to weigh my counsel. To begin with, this is altogether certain, that the Holy Scriptures cannot be comprehended either through study or natural gifts. Hence the first duty is to begin with prayer, namely, a prayer in which you petition God, if it should please Him to let something be done by you for His, not your or any other human being's, glory, to grant you most mercifully the true understanding of His words. For no one is a teacher (*magister*) of the divine words save the Author Himself, as He says, 'They shall all be taught of God.' Therefore you must entirely despair with respect to your efforts and your gifts and trust to God alone and the influence of the Spirit. Believe one who has experienced it. Next, when humble despair has been resolved on by you, read the Bible in its regular order from beginning to end to make yourself acquainted first of all with the simple narrative (a thing which I believe you have done long ago). In this matter St. Jerome will help you remarkably, both through his letters and his commentaries. But for the understanding of Christ and the grace of God, that is, for the more hidden understanding of the Spirit, St. Augustine and Ambrose seem to me far more useful, especially since St. Jerome appears to be too much of a disciple of Origen, that is, an allegorist."¹) There are three counsels given in this little excerpt, first, to despair of our ability to understand the Scriptures and hence to begin our study with devout prayer for assistance from above; secondly, to read the Bible from beginning to end, taking the books in the sequence given in the sacred volume, with the purpose of first of all to grasp the historical facts presented; and, thirdly, to use good commentaries. It would be difficult to improve on this advice.

One cannot stress enough that the Bible must be read with the persistent humble prayer in our hearts for understanding from above. Where that is done, good results will follow, let the methods employed be ever so inadequate and faulty. Such prayers are

1) St. L., X, 218 ff.; De Wette, I, 88.

worth more than big car-loads of astounding erudition. Whoever prays to God for light approaches the Scriptures in the right frame of mind, coming as a child to the Father and listening gladly and eagerly to what our great God has to say. In a fascinating, though not throughout satisfactory, brochure, *Vom Auslegen des Neuen Testaments*, Ernst von Dobschuetz, the well-known, recently deceased New Testament scholar, says quite aptly: "Man kann jetzt von kritischen Theologen die Forderung hoeren, dass alle Schriftauslegung erbaulich sein muesse. Und es liegt ein Wahrheitsmoment darin, wenn man es recht versteht. Es ist der Stoff, der den Geist der Auslegung bestimmen muss. Wie ein Abstinenter schwerlich der rechte Ausleger fuer die Lieder eines Anakreon oder der Sappho sein wird, so kann ein Mensch, der nicht gewisse Voraussetzungen mitbringt, sagen wir kurz, der nicht innerlich fromm ist, mag er noch so gelehrt sein, das Neue Testament nicht ganz verstehen, nicht kongenial interpretieren."²⁾ But more important than this consideration touching the required receptivity in the reader is the one which Jesus points to, saying, "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him!" Luke 11, 13. The pastor who beseeches God to give him heavenly wisdom and understanding as he reads his Bible will not pray in vain. The veil will be torn aside for him, and he will be afforded intimate glimpses of the divine mysteries which the unbelieving scholar in spite of his use of the most approved optical instruments fails to obtain. So let us get down on our knees, my brethren! That is the only way of ascending the ladder of the divine Scriptures. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given unto him," Jas. 1, 5.

That the pastor should assiduously read the Bible to acquaint himself ever better with the sacred history, taking the various books somewhat in the sequence which our editions present, will not be disputed. Here one naturally thinks of the vernacular, be it German or English, or some other tongue. What I have in mind is well illustrated by a few words of the sainted Dr. Wm. Sihler of Fort Wayne, written late in life in his autobiography, describing how he studied the Holy Scriptures after he had found his Savior: "Nun trieb mich aber der Geist Gottes maechtig in die Heilige Schrift, die ich mit heisser Begierde verschlang und von jetzt an unablaessig las und forschte und betrachtete und nicht muede wurde, sooft mein Amt und Beruf mir Zeit liess, mit ihr umzugehen. Da

2) *Drei Reden*, gehalten von Dr. Ernst von Dobschuetz, Halle. Goettingen, Vandenhoeck und Ruprecht, 1927.

kam ich nun aus einer Klarheit in die andere; auch hier zerrissen die Schleier, und die Schuppen fielen von meinen Augen. . . . Aber nicht bloss daheim las ich fleissig in der Bibel, deren goettliche woertliche Eingebung von A bis Z mir gewisser war als Himmel und Erde, sondern in meinen einsamen Fusswanderungen und auf meinen Ferienreisen war sie mein stetiger Begleiter, und all die vielen Sprueche, die ich weiss zugleich mit dem Orte, darin sie stehen, und die mir auch jetzt noch wie angenagelt im Gedaechnis sitzen, sind mir von da her zuerst im Herzen, also inwendig, recht lebendig geworden, ehe sie sich von da aus ins Gedaechnis ueberpflanzen, so dass ich sie denn ohne besondere Muehe und Anstrengung auswendig wusste. Ja, ganze Kapitel, z. B. 1 Kor. 13, behielt ich mit der groessten Leichtigkeit; kurz, ich lebte im Worte Gottes, und dasselbe lebte in mir."³⁾ There are so many historical facts given in the Scriptures, so many names of persons and places, that in all likelihood no one of us could ever retain them all in his memory. Most people, I trust, will forgive the minister if he does not at once recall the names of Moses' parents, Amram and Jochebed, Ex. 6, 20. But he should have some knowledge of characters like Ichabod and Ahithophel, Aristarchus and Demas, and of geographical terms like Heshbon and Bashan, Iconium and Melita, because they are not unimportant in the sacred narrative.

In addition to such reading of the Scriptures in the vernacular there must be cultivated, if at all possible, a more thorough searching for the full meaning of the Scriptures through the study of the Word in the original tongues. The golden words of Professor Kaehler of Halle, written for students of theology many years ago, are as true today as when they were first penned: "Zuletzt die Hauptsache fuer Sie und fuer jeden Theologen. Eine ernste Arbeit koennen Sie heute beginnen, und Sie sollen dann mit eben derselben fortfahren, bis Sie so oder so aufhoeren, ein Theolog zu sein. Eine Arbeit sollen Sie heute oder morgen noch angreifen, die keine blossse Vorarbeit mehr zu sein braucht, die Sie mitten hineinfuehrt in das Heiligtum aller Theologie, wenn Sie vielleicht auch nicht alsbald innwerden, wo Sie stehen. Das ist die ununterbrochene Lesung der Heiligen Schrift in den Ursprachen, regemaessig nebeneinander fort das Alte und das Neue Testament."⁴⁾ That we who believe in the verbal inspiration of the Scriptures cannot become indifferent toward a study of the Bible in the original tongues

3) *Lebenslauf von W. Sihler*, auf mehrfaches Begehren von ihm selbst beschrieben. St. Louis, Mo., 1879, I, pp. 83. 87.

4) Wie studiert man Theologie im ersten Semester? Briefe an einen Anfaenger von Dr. Martin Kaehler, weiland Professor in Halle, 4. durchgesehene Auflage, besorgt von Dr. Paul Althaus, Erlangen, Leipzig, 1929. P. 16.

does not require a long demonstration. As is universally recognized, versions, even when they are very good, cannot fully take the place of the original. Professor Goodspeed's remark in the brief preface to his so-called *American Translation of the New Testament* may be quoted here: "It has been truly said that any translation of a masterpiece must be a failure." The thought is elaborated by Professor Moffatt, beginning the preface to his version of the New Testament thus: "In his essay on Protestantism, de Quincey has a characteristic paragraph upon the popular delusion that 'every idea and word which exists, or has existed, for any nation, ancient or modern, must have a direct, unchangeable equivalent in all other languages.' No one who attempts to translate any part of the New Testament is likely to remain very long under such a delusion. Thus there is no exact English equivalent for terms like λόγος and μυστήριον and δικαιοσύνη." It simply cannot be gainsaid that to understand a certain author fully we must read him in his own language. Luther's powerful argumentation of 1524 has often been referred to in discussions of this kind: "Denn das koennen wir nicht leugnen, dass, wiewohl das Evangelium allein durch den Heiligen Geist ist gekommen und taeglich kommt, so ist es doch durch Mittel der Sprachen gekommen und hat auch dadurch zugenommen, muss auch dadurch behalten werden. . . . So lieb uns das Evangelium ist, so hart lasst uns ueber den Sprachen halten."⁵ An anecdote pertaining to Tennyson deserves being given wide currency. Though he had not studied theology, he with eagerness read the Bible and books pertaining to the Bible, and like Coleridge before him, he learned Hebrew, wishing to understand better the spirit of the Old Testament, especially of the Book of Job. When he had come upon a sentence in that book which was obscure to him, he asked Jowett, the renowned translator of Plato, professor of Greek at Oxford, and an Anglican clergyman, to give him a rendering of those words; and when Jowett answered that he did not know Hebrew, Tennyson exclaimed in great surprise, "What! You a priest of a religion and not able to read your own sacred books!"⁶ It was a rebuke which was not undeserved.

To study the Bible successfully in the original tongues, one naturally has to have certain philological aids. Our generation is far better equipped in this respect than any that preceded it. It is

5) From Luther's essay *An die Ratsherren aller Staedte Deutschlands, dass sie christliche Schulen aufrichten und erhalten sollen*. St. L., X, 461 f.

6) Cf. *The Spiritual Message of Modern English Poetry*. By Arthur S. Hoyt, New York, 1924. P. 73.

impossible, nor would it serve much of a purpose, to list many books here. However, to help one or the other brother who is intending to increase his library in this direction, I shall mention a few titles. For the Old Testament the new editions of the famous *Gesenius-Kautsch Hebrew Grammar* (a smaller edition of which, prepared by Kautsch, is available) and of the *Gesenius-Buhl Hebrew Lexicon* are universally recommended. Those that would like to use smaller works might have recourse to the *Hebrew-Aramaic Lexicon* of E. Koenig and a grammar like that of Harper or Green, both American productions, or of Saubertzweig Schmidt or Baltzer if German texts are desired. The commentary of Keil and Delitzsch for the Old Testament, though now about fifty years have passed since the appearance of its last volume, still stands as an unrivaled production, a noble monument of consecrated industry and learning in spite of some regrettable blemishes. In the sphere of archeology the work by Barton⁷⁾, having reference to both the Old and the New Testament, should be mentioned. For the New Testament the number of works which will help the pastor to understand the sacred text better is truly legion; the finding of innumerable Greek papyri in recent times, so interestingly described by Cobern,⁸⁾ has practically revolutionized the whole study of New Testament Greek. The grammar of Blass in its new edition by Debrunner, or the comprehensive and the small grammars of A. T. Robertson, will excellently guide the student as he seeks to understand the language of the apostles and evangelists. The *Wilke-Grimm Lexicon of the New Testament*, in its English edition prepared by Thayer, on account of its sensible, helpful way of quoting commentaries and other works, has not yet been entirely superseded even though the dates of its two editions are 1886 and 1889. Whoever can afford it should endeavor to own beside Thayer's work the Greek lexicon (German) by E. Preuschen, gotten out in new editions by W. Bauer, usually referred to as Preuschen-Bauer, which has been brought up to date and hence lists the results of the latest papyri studies. When Kittel's *Theologisches Woerterbuch zum Neuen Testament* is complete, it will be a colossal achievement, too extensive to be called a mere dictionary, combining rather the features of a lexicon with some to be looked for in commentaries. If any reader of these lines should not yet have read Robertson's little book *The Minister and His Greek New*

7) *Archeology and the Bible*, Philadelphia, 1933.

8) *The New Archeological Discoveries and Their Bearing upon the New Testament and upon the Life and Times of the Primitive Church*. By Camden N. Cobern, New York, 1917, since which year a number of new editions have appeared.

Testament, he should not lose any time in buying or borrowing it. Few people lay it aside without having an enthusiasm for the study of the New Testament in Greek either revived in them or kindled for the first time. That Deissmann's book *Licht vom Osten* (*Light from the Ancient East*, to give the title of the English version), a discussion of recent discoveries that throw light on the understanding of the New Testament, is a masterpiece both in its contents and its method of presentation, will be acknowledged by all who have used it. With respect to commentaries for the New Testament the series of Meyer, as revised by Weiss and other scholars, represents in my opinion still the best scientific endeavor in this field. The *International Critical Commentary*, treating both Testaments, and the *Expositor's Greek New Testament* (in five volumes) are valuable, scholarly series. All these works are not reliable doctrinally. Produced in our own circle, the beautiful commentaries of Dr. Stoeckhardt, as yet not translated into English, combine deep learning and unusual insight into the meaning of the sacred text with a warm, kindling fervor for the sacred truth. This excursion into bibliography leaves entirely untouched such important areas of Bible-study and helps as are indicated by the terms concordance, Septuagint, introduction to the books of the Bible (Isagogics), textual criticism, and new translations. The nature of this article forbids any further expatiating on this particular point.

In his Bible-study the pastor should be systematic and regular. Setting aside a special time of the day for this work is very desirable, because without it inertia and sluggishness, the natural enemies of all of us, are likely to gain an easy victory and precious hours will not be utilized to the best advantage. Many ministers dedicate a choice period of the morning, when the mind is fresh and alert, to this endeavor. And not only are movements in our mental chamber at that time still unobstructed by the numerous cobwebs which, owing to strenuous exertion, worry, and disappointments, hardly ever fail to establish themselves there in the course of the day, but through Bible-study the soul is given the nourishment it requires not to falter when, as the hours go on, toils, debates, scenes of wretchedness and misery, and the harrowing experiences at the bedside of sick and dying people are threatening to crush it. If a pastor is so busy that he has time for the scrutiny of merely one or two verses in the original, let him use those few minutes regularly; the reward will come.

Besides the fixing of regular hours one should adopt a definite system or method of work, avoiding the habit of mere desultory, aimless reading. "Desultory reading, except as conscious pastime, hebetates the brain and slackens the bowstring of will," says

Lowell.⁹⁾ Let a certain portion of the time fixed be given over to the reading of the Bible in the vernacular, another portion to the study of the Hebrew Bible, and a third to the perusal of the Greek New Testament. Some may find this tripartite division disadvantageous and prefer to give alternate weeks or months to the Hebrew and the Greek. Whatever plan is resolved on, let it be adhered to as faithfully as possible.

One counsel which must not be omitted here and which should be urged with vigor is that the pastor make diligent use of his pen as he studies the sacred text. It is not necessary that he copy into note-books what the commentaries on his own shelves offer, but he might well jot down pertinent thoughts and note grammatical and other linguistic points which the commentaries do not contain. If this is done consistently for a number of years, there will accumulate a vast amount of valuable notes, which will prove an excellent aid when sermons and addresses or conference papers are to be prepared. I should like to encourage every minister now and then to write an exposition of a Biblical book without recourse to commentaries, using merely the lexica and the grammars; he will find to his pleasant surprise that he is not so helpless and so devoid of exegetical insight as he himself had imagined.

Finally, as has been hinted above, not the method of Bible-study is the important thing, but Bible-study itself, undertaken in a devout, prayerful spirit. Everybody has to find that method which suits his circumstances and individuality. But let there be no trifling; the welfare of the Church largely depends on faithful reading of the Scriptures carried on by its ministers and teachers. "To the Law and to the Testimony! If they speak not according to this Word, it is because there is no light in them." Is. 8, 20.

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9) This is taken from Lowell's essay *Books and Libraries*, which, usually assigned to schoolboys for reading, deserves being perused by them again when fleeting *invida aetas* has taught them many stern lessons and made them more appreciative of true wisdom. I cannot forbear quoting another sentence or two, aimed at all (and who of us is not guilty?) that waste valuable hours over their newspapers: "Instead of communing with the choice thoughts of choice spirits and unconsciously acquiring the grand manner of that supreme society, we diligently inform ourselves, and cover the continent with a cobweb of telegraphs to inform us, of such inspiring facts as that a horse belonging to Mr. Smith ran away on Wednesday, seriously damaging a valuable carryall; that a son of Mr. Brown swallowed a hickory-nut on Thursday; and that a gravel bank caved in and buried Mr. Robinson alive on Friday. Alas, it is we ourselves that are getting buried alive under this avalanche of earthy impertinences!"

Wie man in Deutschland und anfänglich auch in St. Louis die Auswanderung der sächsischen Lutheraner beurteilte

Vor uns liegen zwei seltene Bücher. Das erste trägt die Überschrift „Das falsche Märtyrertum oder die Wahrheit in der Sache der Stephanianer. Nebst etlichen authentischen Beilagen. Von Ludwig Fischer. Dr. d. Philos. und Mag. d. fr. Kl., Katechet und Nachmittagsprediger zu St. Petri in Leipzig“. Das Buch erschien im Verlag von Wilh. Alex. Künzel, Leipzig, 1839. Das zweite Buch scheint noch seltener zu sein. Die zwei Exemplare in der Prellatsschen Seminarbibliothek sind ein photostatischer Nachdruck eines Exemplars im Besitz der Missouri Historical Society. Der Titel lautet: „Die Schicksale und Abenteuer der aus Sachsen eingewanderten Stephanianer, ihre Reise nach St. Louis, ihr Aufenthalt daselbst und der Zustand ihrer Kolonie in Perry County.“ Das Buch erschien 1839 in Dresden, Druck und Verlag von C. Heinrich. Dies Buch gibt nicht den Namen des Verfassers an, ist aber nach den Angaben eines gewissen G. Günther zusammengestellt, der einige Monate nach der Ankunft der Sachsen in St. Louis über New York in die Heimat zurückreiste. Es sei uns gestattet, aus beiden Büchern einige Auszüge mitzuteilen, einmal des historischen Wertes dieser Angaben wegen, dann aber besonders, um die Tatsache hervorzuheben, daß die sächsischen Pilgerväter keineswegs eine leichte Aufgabe zu bewältigen hatten, sondern sich erst nach und nach hier in Amerika das Ansehen ihrer neuen Mitbürger erwerben mußten, während man sie in Deutschland nicht nur zu Anfang, sondern noch Jahrzehnte hindurch vielfach mißverstand und verurteilte. Die Vorrede des Buches von Fischer wurde schon am Mittwoch nach Palmarum 1839 verfaßt und stellt demgemäß die Geschichte besonders von seiten der kirchlichen Behörden in Deutschland dar, während das zweite Buch etwas später im Jahr erschien und, wie gesagt, zum großen Teil auf Nachrichten und Aussagen beruht, die dem Herausgeber im Frühsommer zugehen.

Das Buch von Fischer zerfällt in drei Abschnitte: „Ein Wort über die Emigranten“; „Ein Wort für die Emigranten“; „Ein Wort gegen die Emigranten.“ Schon in dem ersten Teil, der doch rein objektiv gehalten sein sollte, zeigt sich, daß der Verfasser die ganze Auswanderung, besonders die Anführer der Bewegung, auf das entschiedenste verurteilt. Er gebraucht immer wieder Ausdrücke wie „separatistischer Grundzug“ und redet vom Knechten unschuldiger Seelen und von der Verhöhnung christlicher Freiheit. Nachdem er dann die schon seit 1821 erhobenen Anklagen kurz angegeben hat, schreibt er allerdings: „Nach dieser ruhigen und besonnenen Erklärung zu urteilen, erscheint Stephan als völlig gerechtfertigt und das öffentliche Urteil als ein ungerechtes und aus der Luft gegriffenes.“ Aber sofort fügt er hinzu: „Allein zweierlei ist es, was schon damals seinen geheimen Separatismus bekundet: engherzige Verurteilung auf das sogenannte

alte Luthertum und der systematische Widerwille, sich mit der religiösen Zeitrichtung und Wissenschaft in ein gewissenhaftes Vernehmen zu setzen.“*) (S. 21.)

In der geschichtlichen Zusammenstellung des Buches redet Fischer dann weiter von den Schülern Stephans, ebenfalls nicht in schmeichelnden Ausdrücken. „Mit dem Jahre 1829 wurde durch die Anstellung des Pfarrers Kehl in Niederfrohna der Grund zu einer Hauptstation gelegt. Dieser Pfarrer, ein eifriger Schüler Stephans, mochte allerdings in eine große geistliche Wüstenei damals eintreten; ein dürres und verschmachtet Land war ihm zu seiner ersten Wirksamkeit angewiesen. In voller Kraft seines Alters und mit dem festen Vorsatz, dem Verfall der Kirche entgegenzuwirken, trat er sein Amt an, untergrub aber die erste Grundlage eines zu hoffenden geistlichen Segens sogleich dadurch, daß er als Rigorist immer nur die ernste, rauhe und abschreckende Seite des Christentums herauskehrte und die starke Speise in ungemessener Wucht der [in den Elementen des Heils] vernachlässigten Gemeinde mitteilte. . . . In der ersten Zeit seiner Amtsführung hatte er an dem frühzeitig verstorbenen Diac. Kühn in Lunzenau (einem wahrhaft frommen Manne und einer durchs Feuer der ewigen Wahrheit geläuterten Seele), einen waderen Mitstreiter, aber besonneneren Glaubensgenossen, dann in dessen Nachfolger, dem Pfarrer Bürger (seit 1833), ferner dem Pfarrvikar Walthers in Chursdorf (seit 1834) und dem Pfarrer Walthers in Bräunsdorf (seit 1837) völlig geistesverwandte Kollegen, welche in allem einmütig beieinander waren und in einem einhelligen Odem, der ihnen von Stephan eingehaucht worden war, ‚ein rigoristisches Evangelium und terroristisches Luthertum‘ proklamierten. Die Gemeinden gerieten in Aufregung, es entstanden Mißhelligkeiten, Zank und Parteiungen, es bildete sich nach und nach ein Häuflein Auserwählter, die sich und ihre Meister für Verfolgte, für Märtyrer des christlichen Glaubens ausgaben und regelmäßig zu den genannten Predigern wallfahrteten; das Geschrei hitziger Verfechter der ephemeren Aufklärung und des modernen Freisinnus nahm überhand, die Tagesliteratur machte geharnischte Angriffe auf die Sektierer, es entstanden Prozesse, und die höchst empfindliche Angelegenheit ward vor das weltliche Forum gebracht.“ (S. 26 f.) „Auch im Altenburgischen ward Stephans Einfluß bemerkbar. In der Ronneburger Gegend, den Ortschaften Paikdorf, Nischwitz und Neust., ward die Sektiererei kräftig; inglichen hatte sich der Pfarrer Löber in Eichenberg bei Kahla an die Engverbündeten angeschlossen, und sogar in dem strengbewachten Großherzogtum Weimar zeigten sich Spuren des rigoristischen Lutheranismus. In Leipzig bestand schon längst ein Verein von dissentierenden Lutheranern.“ (S. 32.)

*) Sperrdruck durchweg vom Verfasser.

Bei dieser Anschauung der Sachlage ist es kaum verwunderlich, daß man in Deutschland sehr erbozt war auch über die sogenannten Eulantenlieder, die einen allerdings zum Teil etwas merkwürdig anmuten. So heißt es z. B. im ersten Eulantenliede:

Ein weiser Knecht des Herrn
Führt uns, ein heller Stern;
Er geht nach Kanaan
Als Moses uns voran. (S. 204.)

Und im letzten Liede wird gesagt:

Aus Pharaos blutig'er Hand
In unserm Deutsch-Ägyptenland,
Aus Ägypt' und Mord und Teufelslehr'
Errettet eure Seel' der Herr.

Dankt Gott, ihr Christen, groß und klein!
Schon kommt von fern ein Morgenschein;
Bald wird aus langer Sklaverei
Das arme Christenhäuflein frei. (S. 33.)

Auch im zweiten Liede findet sich eine merkwürdige Stelle:

Dort in dem wilden Meere
Der Sünd' und falschen Lehre
Sollst du nicht untergehn;
Drum hab' ich ohne Zagen
Dich auf dies Schiff getragen,
Du sollst das Glück von Zion sehn. (S. 43.)

Fischer hat noch viel mehr zu sagen über die Art und Weise, wie die Scheidung in Deutschland sich vollzog, und er zitiert des längeren aus Büchern und Zeitungsberichten, die zum Teil reine Schmähschriften sind. Und doch ist er ehrlich genug, über den Führer der Auswanderer seine offenen Eindrücke zu veröffentlichen: „In Martin Stephan lebte ein edler und kräftiger Wille, evangelisches Christentum auf jede Weise zu fördern, aber auch ein beharrlicher Widerwille, sich mit der Wissenschaft und Zeitrichtung zu verständigen und in ein geziemendes Benehmen zu setzen. Er glühte von heiligem Eifer, die reine, evangelische Lehre jederzeit nach bestem Wissen und Gewissen zu verkündigen und gegen die Verflachung, Verfälschung und Contrefaçon, ingleichen gegen jeden Indifferentismus zu verteidigen. In freier und kühner Rede erhob er sich gegen den grauenvoll sich heranzwälzenden Strom des Un- und Wahnglaubens und wies denselben mit Nachdruck in die gebührenden Grenzen zurück; allein er tat dies in den starren und unerbittlichen Formen vorübergegangener Jahrhunderte und vermeinte, das alte, wahre, evangelische Leben und Wesen könne in keiner neuen Form gerettet werden in eine neue Zeit.“ (S. 54.)

Im zweiten Abschnitt des Buches, „Ein Wort für die Emigranten“, bemüht sich Fischer, wenigstens zum Teil die Auswanderung zu rechtfertigen. Er macht bei seiner Beschreibung der „widrigen Zustände im allgemeinen“ das „Zugeständnis“: „Die fast allgemeine Verwerfung des göttlichen Worts, das materielle Treiben der Zeit, die ungöttliche und wie die Welt des Heraklit in einem ewigen Flusse begriffene Politik

unserer Tage mit ihrem juste milieu, Palliativkuren, unmaßgeblichen Meinungen, transzendentalen Vorschlägen und sozialen Träumereien von Humanität und Zivilisation, diesen kosmopolitischen Phantomen, sind nicht in Abrede zu stellen.“ (S. 96.) Ähnliche Zugeständnisse macht der Verfasser in bezug auf die Kirche in Sachsen, obgleich er sich hier auch sofort wehrt. Was die Knechtschaft des Predigamts und den deutschländischen Rationalismus der damaligen Zeit anlangt, so muß Fischer schließlich zugeben: „Doch unser ‚Zugeständnis‘ hat sich selbst in eine bittere Anklage verwandelt; dieselbe wird aber als ein Plädoyer für die Emigranten angesehen werden müssen.“ (S. 111.)

Zusammenfassend schreibt dann Fischer: „1) Die Stephanianer haben bei ihrem teilweisen Widerstande gegen die bestehende kirchliche Ordnung bloß dieses versehen, daß sie ihre Beschwerden nicht ausgerichtet haben in einer ordentlichen Gemeinde. 2) Sie haben recht gehabt, wenn sie die vollständige Schriftlehre gegen die falsche Aufklärung und vermessene Geisterei unserer Zeit einmütiglich trieben, gesetzt auch, daß sie in der Form gar manches versehen hätten. 3) Sie haben diejenigen Gegner, welche mit dem bloßen Strohharz nisch der Vernunft gegen sie anrückten, nicht als ebenbürtig anerkannt und dieselben mit kalter Verachtung gestraft — und dies darf man gar nicht so seltsam finden. Sie sind aber doch durch die Furcht vor der Menge veranlaßt worden, die Macht dieser Strohharznische übermäßig hoch anzuschlagen. 4) Sie haben treulich und wacker um die Überreste der rechten Kirchengewalt gekämpft, aber darin gefehlt, daß sie dieselben gewissermaßen auf den Priesterstand beschränken wollten.“ (S. 112.)

Der dritte Teil des Buches ist der schärfste, wie schon seine Überschrift zeigt: „Ein Wort gegen die Emigranten.“ Der Verfasser druckt hier zunächst zwei Briefe ab, die, wie er selber sagt, von manchen lieber im zweiten Abschnitt erwartet würden. Aber besonders der zweite Brief, unterzeichnet „F. A. C. F.“, gibt Fischer Veranlassung, seine Kritik vorzutragen, wenn er nämlich sofort dazu schreibt: „In der einmütigen Berufung auf Stephan und in der ängstlichen Anschließung an das nach ihm Gewachsene und Geartete spricht sich insofern etwas praktisch Irrtümliches aus, als kein Christ imstande ist, und wenn er die Gabe der Geistesprüfung im reichsten Maße besäße, vorhin zu bestimmen, durch welche Personen und unter welchen Formen Gott sein Reich auf Erden am meisten fördern werde. Fängt man an, sich an Personen zu hängen, wie es weiland in der korinthischen Gemeinde geschehen ist, so müssen unumgänglich Spaltungen folgen.“ (S. 159.) Und dann führt Fischer die vermeintlichen Grundirrtümer der Stephanianer in einer Reihe von Thesen vor, die er dann des längeren ausführt und belegt.

„Der Grundirrtum der Stephanianer besteht

darin, daß sie meinen, die relative Lossagung von der Gemeinschaft der glaubensschwachen Kirche sei das einzige Mittel, den vollen Glauben in sich zu erhalten und einen reineren und belebteren Zustand der Kirche herbeizuführen. Hiemit geht die christliche Einigkeit, die Liebe und die Einigkeit durch das Band des Friedens verloren.“ (S. 161.)

In seiner Ausführung zu dieser These weist Fischer besonders auf das Gleichnis vom Unkraut unter dem Weizen hin, wozu er zum Teil Luthers Erklärung zitiert. Er hat dazu aber auch ein Zitat aus Sacks „Polemik“: „Allein, das Schisma kann auch so entstehen, daß ein Teil der Kirche um gewisser Sitten und Anordnungen des Ganzen willen, welche entweder gar nicht aus einem Irrtum hervorgegangen oder doch nur aus einem entschieden nicht fundamentalen Irrtum, also eigentlich nur unter gewissen Beziehungen einen Irrtum begünstigen können. Dies ist das von der Häresie im eigentlichen Sinne unabhängige Schisma, welches selbst kein eigentlicher Irrtum, sondern ein Unrecht, eine Sünde, eine Lieblosigkeit ist und als solche wieder die Quelle von Irrthümern zu werden pflegt.“ Der Verfasser bemerkt noch hierzu: „Auf solche Weise ist auch die Spaltung der Stephanianer zustande gekommen; sie ist mehr Sünde als Irrtum, mehr Eigensinn als Meinung, mehr Parteigeist als Überzeugung.“ (S. 163.)

„Die vier Hauptsünden der Stephanianer sind die selbsterwählte Geistlichkeit, der Hochmut, die Lieblosigkeit und das verwegene Urtheil.“ (S. 165.)

Die ersten drei Angaben erklären sich selbst, und zur vierten bemerkt Fischer: „Als eine Hauptsünde der Stephanianer müssen wir noch ihr verwegenes Urtheil bezeichnen, kraft dessen sie alles, was nicht von ihnen oder nach ihnen geartet ist, für unrein achten. Ja, es ist fast schwer, daß solche Leute, die in dergleichen Zustande leben, wenn sie andere sehen, die nicht so wie sie sind, dieselben nicht richten, verachten und geringschätzig ansehen sollten.“ (S. 169.)

„Die Stephanianer nennen sich eine apostolisch-lutherische Gemeinde und behaupten, durchweg auf Grund der Heiligen Schrift und der symbolischen Bücher zu stehen. Da sie aber weder aus jener noch aus diesen hinreichenden Beweis führen können, ihre Auswanderung zu rechtfertigen, so haben sie sich in einen Selbstwiderspruch verwickelt, der sich auch aus ihren eigenen früheren Erklärungen nachweisen läßt.“ (S. 170.)

Die letzte Behauptung dieser These beruht besonders auf der vor-
gebliebenen Tatsache, daß Stephan selber davon geredet habe, man solle sich nicht „von einer gesetlich bestehenden, vom Staate anerkannten Kirche“ trennen.

„Die religiösen Privatversammlungen der Stephanianer können darum mit dem Namen Konventikel nicht ganz verschont bleiben, weil sie zuweilen von dem reinen Wege kirchlicher Verechtigung und des Bestrebens nach kirchlicher Ordnung und Verständigung mit dem Staate abgewichen sind und eine mystische, pietistische und orthodoxistische Richtung zugelassen haben.“ (S. 172.)

Diese These ist offensichtlich mit großer Vorsicht verfaßt worden, um keine direkte Anklage zu erheben, die sich nicht durch klare Beweise erhärten ließe. Der Verfasser zitiert in Verbindung mit diesem Satz wie auch in sonstigen Teilen seines Buches reichlich aus Luther, und man kann sich oft dem Gedanken nicht verschließen, daß er nicht mit bloßen Scheinbeweisen operiert, sondern wenigstens bis zu einem gewissen Grade Tatsachen auf seiner Seite hat. Er führt dann die letzten Punkte noch in besonderen Thesen aus.

„Der Mystizismus der Stephanianer besteht darin, daß Stephan an der Spitze als der eigentliche Inhaber des religiösen Lebens verehrt wird, welchem seine Anhänger sklavisch huldigen, sich gleichsam zu einer Person mit ihm identifizieren und von ihm aus die Kirche neu oder vielmehr eine neue Kirche zu konstituieren streben.“ (S. 176.)

Hier stützt sich der Verfasser besonders auf Aussagen in Privatbriefen, aber auch auf gewisse Erscheinungen, die die Auswanderer selbst nicht ableugneten. Fischer schreibt: „Seine Anhänger haben das Heil der ganzen lutherischen Kirche mit ihm in Verbindung gesetzt und unter, bei und mit ihm allein eine rechte Kirche bilden wollen, welche sie in Nordamerika vom Fälschen und Verderben zu befreien gedenken. Das geflüsterte Hegen und Begünstigen solch schwärmerischer und überspannter Ideen, das Leben und Weben darin, ist das stärkste Anzeichen von Mystizismus, wenn man sich auch noch so sehr hüten und sträuben sollte, dieselben öffentlich vorzutragen und anzuerkennen.“ (S. 177.)

„Der Pietismus der Stephanianer besteht darin, daß sie aus Eigenliebe die ihnen bewußte Art und Stufe der Frömmigkeit für die ganze und volle Aufnahme der Wahrheit halten und als die einzige Weise der Gemeinschaft mit Christo aufstellen.“ (S. 179.)

Auch hier führt der Verfasser wieder ein Zitat aus Luther an, gibt aber seine eigenen Eindrücke wieder in den Worten: „Der Pietist will seine subjektive (wahrhaft) christliche Erfahrung als Norm für alle andern Christen objektivieren; wer nicht so denkt, so spricht, so handelt, so lebt, wird vom Antei! an der wahren Kirche ausgeschlossen, bleibt verloren.“ (S. 179.)

„Die Symbololatrie ist derjenige Irrtum, kraft dessen eine kirchliche Bekenntnisschrift als eine in sich vollkommene und göttliche angesehen, angewendet und die darin dargestellte Lehre der Heiligen Schrift den Kirchengliedern als unwiderrufliches Gesetz aufgelegt wird. Dadurch wird die freie Bewegung der Kirche gefährdet.“ (S. 181.)

Was Fischer hiermit meint, geht aus seiner Erklärung hervor, in der er unter anderm sagt: „Die Symbole sollen und können keine Norm des Glaubens, aber sie sollen Norm der Lehre für die Kirche sein; ihr Wert liegt in der Angemessenheit zur Offenbarung, deren möglichst richtiges Verständnis und möglichst adäquate Fassung sie darstellen sollen. Hieraus ergibt sich das Richtige über die Verpflichtung auf die symbolischen Bücher. Muß und darf nämlich die Kirche Symbole als Norm der Lehre für ihre Zwecke nach innen und außen aufstellen, so hat sie auch das Recht, ihre Diener, eben zur Erreichung jener Zwecke, auf die Symbole in obiger Bedeutsamkeit zu verpflichten, ja sie muß es tun, oder sie ist mit sich selbst im Widerspruch. Also meinen wir den schweren Eid, den die Kirche fordert, richtig verstanden zu haben. Die Verpflichtung auf die Symbole ist nirgends unbedingt, sondern stets, getreu dem protestantischen Prinzip und dieses während, mit ausdrücklichem Vorbehalte des höchsten Ansehens der Schrift.“ (S. 185 f.)

„Die Stephanianer haben an Stephan einen Lebendigen, an den symbolischen Büchern einen geschriebenen Papst; ingleichen sind ihre Ansichten vom Priestertum und von der Tradition der Kirche sehr geeignet, einen neuen Papismus zu begründen.“ (S. 190.)

Unter dieser These bringt Fischer zunächst zehn Lehrsätze über das Hirten- und Lehramt in der Kirche, worin sich unter anderm die folgenden Ausführungen finden: „Diejenigen, denen durch die Gemeinde dieses Amt übertragen worden ist, sind in keinerlei Hinsicht anzusehen als ein Orden oder als ein von den übrigen Gliedern der Gemeinde verschiedener und abgesonderter Stand. Sie sind keine Priester denn nur um des Amts willen. . . . Das Ansehen, auf welches der Lehrer ein Recht hat, fließt lediglich und allein aus innerer Folgsamkeit, keineswegs aber aus einer solchen, die ihm auch eine äußerliche Gewalt verleihen und ihn mit der Tat zum Machthaber über die Gemeinde erheben könnte, die ihn ja bloß zu ihrem Dienst berufen hat. . . . Die Inhaber des Lehramts sind also nicht absolute Fortsetzer des Lehramts Christi und der Apostel; denn dies würde dem einzigen göttlichen Vorzuge des ersten und dem eigentümlichen Auftrage dieser Abbruch tun. Daraus würde auch die Abhängigkeit der Kirche vom Lehrstande folgen.“ (S. 191 ff.)

Es ist bemerkenswert, daß Fischer in seinen Ausführungen in verschiedenen Teilen, denen wir durchaus nicht unsern ungeteilten Beifall geben, doch manche Punkte berührt und dargelegt hat, die die Führer der Auswanderer, sonderlich C. F. W. Walther, später klar erkannt und gelehrt haben. Auf diese Punkte wird im Lauf der nächsten Jahre noch näher eingegangen werden. —

Sehen wir uns nun aber noch kurz auch das andere Buch an, das wir am Eingange erwähnten, das über die Schicksale und Abenteuer der Auswanderer berichtet, dessen Verfasser wir aber leider nicht ermitteln können. Daß die Aufzeichnungen, die in diesem Buche niedergelegt wurden, im großen und ganzen auf Wahrheit beruhen, geht aus dem Umstande hervor, daß sie sich so ziemlich decken mit dem, was auch von den Teilnehmern an dem Unternehmen später veröffentlicht wurde. Aber das Buch weist klar und deutlich nach, daß man auch in St. Louis den sächsischen Einwanderern durchaus nicht mit liebevoller Einsicht entgegenkam (außer im Falle des Episkopalbischofs), sondern ihnen mit Mißtrauen begegnete und sich sogar feindselig gegen sie stellte. Im „Anzeiger des Westens“ erschien schon am 26. Januar 1839 ein kurzer Artikel folgenden Inhalts: „Wir haben unsern Lesern die Ankunft der zwei ersten Sendungen der Stephanianer — zusammen ungefähr 300 Köpfe — anzuzeigen. Sehr bejahrte und in ihrer Heimat in guten Umständen lebende Männer befinden sich darunter, die nur die gemachten Vor Spiegelungen ihrer Pfaffen, daß sie — im alten Europa sterbend — nicht selig werden könnten, zu dem ungewöhnlichen Schritte einer Auswanderung in so vorgerückten Lebensjahren und zu dem noch gefährlicheren, ihr ganzes Vermögen zu dem lustigen Projekt einer gemeinsamen Ansiedlung einzuschließen, verleiten konnte. Wie die Sachen jetzt stehen, so liegen geistige und weltliche Angelegenheiten der Gemeinde fast ohne alle Kontrolle in den Händen der Geistlichkeit, die unbedingte Autorität und Gehorsam bei ihrer Sette genießen.“ (S. 39.)

Es erfolgte allerdings sofort eine Entgegnung, die am 9. Februar erschien und mit dem Buchstaben „S.“ unterzeichnet ist: „In der vorletzten Nummer des ‚Anzeigers‘ ist der Stephanischen Gesellschaft auf eine die Achtung und Schonung, welche man den Unglücklichen und Verfolgten schuldig ist, verletzende Weise gedacht. Einen solchen Empfang durfte dieselbe wohl nicht von einem Deutschen und in einem Lande erwarten, dessen erste Ansiedler religiöse Flüchtlinge waren. Der größte Grundsatz unserer Verfassung ist allgemeine Religions- und Gewissensfreiheit. Die schuldige Achtung derselben allein hätte Sie schon abhalten sollen, Mitbürger aus der alten Heimat so unfreundlich zu begrüßen. Wir harmonisieren mit den Angekommenen nicht, was religiöse Meinungen und Gefühle anbetrifft, sind aber der Ansicht, daß man dieselben in dem Grade respektieren müsse, als man selbst auf Achtung der eigenen Anspruch macht. — Im Auftrage einiger Deutschen in St. Louis.“ (S. 39.)

In der Antwort der Redaktion, die diesem Brief beigelegt war, finden sich bittere, schier gehässige Bemerkungen, so unter anderem: „Unsere Absicht bei der Publikation war keine andere, als diejenigen unter der Gesellschaft, deren Energie noch nicht völlig von dem pfäffischen Einfluß untergraben und von der pfäffischen Übergewalt erdrückt ist, wo möglich aufmerksam zu machen, daß sie ihre geistige und persönliche und die Freiheit des Eigentums im klassischen Lande der Freiheit nicht abermals in noch tiefere Fesseln schmieden lassen, als diejenigen sind, denen zu entfliehen sie ihrem Vaterland den Rücken gekehrt haben.“ (S. 40 f.)

Es wird ferner berichtet, daß infolge eines unbedachten Wortes von seiten eines der Einwanderer sich eine gewisse Erbitterung gegen alle „Stephanisten“ bemerkbar machte, so daß „eines Tages der Dr. Wehse nebst einem Kandidaten auf öffentlicher Straße insultiert und mit Steinen geworfen wurde. Das Wort ‚Stephanist‘ war ebenfalls recht bald in das Schimpfwörterbuch der dortigen Straßenjugend aufgenommen.“ (S. 46.) Es kam sogar vor, daß man Steine in die Wohnung Stephans warf. Auch ergriff ein gewisser Heinrich Koch wiederholt die Feder, um die eben eingewanderten deutschen Brüder anzugreifen.

Am 16. März erschien im „Anzeiger des Westens“ eine am 9. März verabsaßte „Erwiderung auf freundliche und unfreundliche Bewillkommnung“, die unterzeichnet ist „Die mit ihrem Bischof Martin Stephan aus Deutschland eingewanderte altlutherische Gemeinde“. In diesem Schriftstück finden sich auch Sätze wie die folgenden: „Wie wohl tut es dem Gefangenen, die Thür des vieljährigen Kerkers hinter sich geschlossen zu sehen und nun freie Luft mit freier Brust einzuatmen! Die Ketten weltlicher Despotie und willkürlichen Glaubenszwanges sind gesprengt, und schon fangen die alten Wunden an zu heilen, die schmerzlichen Denkmale des so lange getragenen einschneidenden Joches.“ Das ganze Schreiben gab Herrn Koch willkommenen Anlaß, sich in einer längeren „Beleuchtung“ gegen die Altlutheraner auszulassen. (S. 69 ff.) Am 27. April erschien im „Anzeiger des Westens“ eine Erklärung, die am 24. d. M. datiert ist, unterzeichnet von G. H. Löber, Pastor; C. W. Würger, Pastor; J. J. May Ertel, Pastor; C. G. W. Keyl, Pastor; C. F. W. Walther, Pastor, und gegen die Beschuldigung Einsprache erhebt. Der letzte Paragraph dieser Zuschrift lautet: „Zugleich erklären wir aber auch ein für allemal, daß wir, wofern uns nicht die Landesgesetze dazu nötigen sollten, auf keinerlei Verleumdungen in diesen Blättern wieder antworten werden. Dies werden wir um so weniger tun, je mehr der Herr Redakteur dieser Blätter ein großer Liebhaber europäischer Lügen zu sein scheint. Wir überlassen es ihm, nach seinem Belieben zu tun, wie er es vor seinem ewigen Richter glaubt verantworten zu können, dem er nicht entgehen wird, und bemerken noch zum Schluß für Unkundige, daß wir ebensowenig wie unser Bischof an demjenigen Bekenntnis, das

Dr. Scheibel und Superintendent Rudelbach mit ihren Anhängern lutherisch nennen, irgendeinen Anteil gehabt haben oder noch jetzt haben, sondern bei dem rein biblischen Bekenntnis zu verharren gedenken, welches die ehrwürdige altlutherische Kirche in ihren symbolischen Schriften ausgesprochen hat." (S. 77 f.) Auf ähnliche Weise sprachen sich auch am 29. April „die durch Stimmenmehrheit erwählten provisorischen 24 Deputierten der aus Deutschland hier eingewanderten altlutherischen Gemeinde“ aus. (S. 82 ff.)

Nachdem dann aber am 27. Mai die bekannte „Erklärung“ von seiten der sächsischen Pastoren und auch der Deputierten der Gemeinde angenommen und am 1. Juni im „Anzeiger des Bestens“ erschienen war, und nachdem vollends die Nachrichten von der bitteren Not der Ansiedler in Perry County in St. Louis bekannt geworden waren, schlug die öffentliche Meinung mehr zugunsten der Einwanderer um, wie aus einem „Protokoll“ einer „Versammlung der deutschen Bürger von St. Louis am 10. Juni 1839“ hervorgeht. (S. 115 ff.) Wie wenig man aber in dieser Versammlung von den eigentlichen Gründen verstand, die die Auswanderung veranlaßt hatten, geht aus einigen der Beschlüsse hervor, die angenommen wurden. Der fünfte der Beschlüsse dieser Versammlung lautet nämlich: „Beschlossen, daß uns als deren Landsleuten, als Deutschen, denen daran liegt, daß der deutsche Name nicht unter ihren Augen besleckt werde, es zunächst zukommt, die fleißigen Sachsen von der Pfaffenvormundschaft zu befreien und es ihnen möglich zu machen, als ehrenvolle und unabhängige Menschen durch Fleiß und Betriebsamkeit der Wohlthaten unsers freien Vaterlandes teilhaftig zu werden.“ (S. 117.) Das Buch schließt mit einer Bemerkung über das Schicksal der „Amalia“ und dem Verzeichnis sämtlicher Passagiere dieses Schiffes.

Diese Mitteilungen geben uns eine bessere Einsicht in die ganze Sachlage, die mit der sächsischen Aus- und Einwanderung zusammenhängt. Aber Gott hat alles zum besten gewendet. Die Fehler, die bei der Auswanderung mit untergelaufen sind, hat man später erkannt und nach Kräften wieder gutgemacht. Und die Folgen des Altenburger Gesprächs haben vollends der ganzen Welt gezeigt, daß Gott den Demütigen Gnade gibt. Er hat die Arbeit der nunmehr zur vollen Erkenntnis der Wahrheit gekommenen Auswanderer mit seinem göttlichen Segen gekrönt.

B. C. Prehmann

Richard William Heintze

1868—1937

Richard William Heintze was born in Berlin, Germany, November 11, 1868, and at the age of ten years, together with his parents, Karl and Emma (*née* Balzer) Heintze, came to New York City, where he was enrolled as a pupil in St. Matthew's Academy.

This was soon after the sainted Rev. J. H. Sieker had become pastor of St. Matthew's Church. Heintze received his first preparation for the holy ministry from 1882 to 1884 at the New York *Progymnasium* (now Bronxville Concordia Institute) and was then transferred to Concordia College, Fort Wayne, Ind., where he graduated in 1887. He spent the next three years in theological studies at Concordia Seminary, St. Louis, Mo., graduating in 1890, and was called as pastor to West Hoboken, N. J. This charge was a mission-station of St. Matthew's in New York. After being ordained in his home church, Heintze took up his work. Four years later he accepted a call as professor of German and History to his first alma mater. He taught at this institution for thirty-two years, during which time its location was changed twice, first (1894) to Hawthorne (originally Neperan), N. Y., and then (1909) to its present home at Bronxville, N. Y. During the Hawthorne period he also served as pastor of St. Mark's Church at White Plains, N. Y., and for several years, while in Bronxville, the Lutheran mission in Flatbush, Brooklyn, N. Y. During the years at Hawthorne and Bronxville he did postgraduate work at Columbia University and received his A. M. degree and later the necessary credits for a Ph. D.

Of Professor Heintze's work while at Bronxville, his former colleague Dr. H. F. A. Stein writes: *

"The *r* in Heintze's name may stand for resourcefulness. Once clear, a thing ought to be done; and if in his line, a way was sought to accomplish it. Caesar, *De Bello Gallico*, was read; that included the famous (or you may prefer another adjective) bridge. That was hard reading. A bridge, accurate in scale, was made of cigar-box wood and ground cork. A building was planned: a piece of cardboard furnished a two-story model accurate in detail. The boys in Hawthorne needed singing-lessons. He became the choir-master. The question was raised, What kind of music did the Greeks use for their chorus in their dramas? At some trouble the music was procured, and if my opinion is correct, the boys were cured. It was music, but weird, tragic to their taste. There were two separate libraries, one for the boys, the other for the instructors. Why that? Why not one? So that was done.

"Heintze called himself a *Herdenmensch*, a man who felt at home in a crowd. New York City he knew. He would grow enthusiastic in the presence of the sea of humanity milling around Times Square, awaiting the election returns, whether the candidate was Wm. J. Bryan, of sixteen-to-one fame, or W. Wilson, 'the man who kept us out of the war.' He enjoyed the efforts of the soap-box orator and was amused; but he became enraged when some harebrained spouter questioned the truth of the Bible, asserting

* *Concordia Historical Institute Quarterly*, Vol. X, 2.

the Bible to be of recent origin; he overwhelmed, soused, soaked, his victim with a flood of statements of various editions in divers languages, of prints rare on account of age, of handwritten products made in the medieval cloisters, capping his climax by references to the care given to parchment copies centuries before Christ by members of the spouter's own race. The crowd was largely of the non-Hitler type, yet fair enough to groan with derision, to howl with delight, over the discomfiture of the victim. Heintze had a soft spot in his heart for the 'under dog'; he felt sure these people were often misunderstood. At first hand he wanted to know what they thought and experienced, how they lived, what their prospects were, what prospects they were for mission endeavor. The greater part of a summer vacation he spent as a day-laborer, carrying planks, tools, supplies, in a place near the Brooklyn Navy Yard.

"Heintze could pun; sometimes you felt sorry for him; he had to pun. 'United, steht's; divided, faellt's' still has currency among his former students. A District convention was held in Kingston, New York. It was hot, very hot, *very* hot. Coats were doffed; sleeves were rolled up; but the sweat rolled down. Heintze, like all our instructors, not having a pastorate in a congregation, was an advisory member (*beratendes Glied*), not voting; he arose, looked at his fellow-sufferers, and averred: 'Commonly we have two groups here: *stimmfaehige und beratende Glieder*; this heat has fused us into one group: we are all *bratende Glieder*, fried sunny side up.' He could and did poetize; few big men are immune from this infection or contagion; but Heintze never gave the sun a chance to make the ink fade from a published set of rimes.

"This is rather light and airy, frothy, foamy. Guilty. Heintze had his lighter vein; but his real make-up was of sterner stuff. He was highly gifted, intensely versatile, eminently many-sided, yet deep and thorough. Up to seventy or eighty per cent. his ability was composed of unrelenting, obstinately persistent grind, *hard work*. With a book in his hand, a pipe in his mouth, a pot of coffee at his side, Einstein's relativity was approached: there was no time, no space. Few men in his line of work felt more at home in Latin and Greek; French he spoke rather easily; Italian he read; Hebrew he taught, at Hawthorne.

"History was one of the subjects taught by him. His prodigious memory, coupled with a power of forming new combinations, new analogies, gave his history a wide sweep, a gripping appeal, a solid base in facts; he could be calm when needed, also fiercely eloquent; at times he would leave his classroom with a far-away look: his conviction, his control of language, his impressiveness, had carried him off his feet — and his boys. German was his main branch: the oldest relics, the pre-Luther German, the big groups,

the dialects, the language creation of the Reformer, Martin Luther, the works of Goethe and Schiller, the product of the modern press, all in their turn were his *forte*. And what he knew *he knew*: he did not daily have to fill his quart measure for the class; his sprinkling can was a gallon. In a group of two or more, in faculty meetings, in conferences, in District conventions, before large assemblies, he proved he knew German. He was elastic, could adapt himself; in the German grammar sequence he passed from Naumann to Crull, from Crull to Hattstaedt, from Hattstaedt to our most recent ones. When he began, our boys talked German, and they understood English. This grammar series is a set of milestones, indicating that German was on the highroad to what Grover Cleveland called 'innocuous desuetude.' The tide was against him; Heintze fought as well as he could; when he finally saw the inevitable, he yielded; he said to himself: I must.

"The various conferences of our District came and stayed under his sway. For exegesis he never forgot Stoeckhardt; just what does this text mean, that was the question in exegesis. For hermeneutics and church history he always appreciated the work of the elder Graebner, A. L. Graebner. To Pieper he went for doctrinal sharpness and clearness, the cogent reason for a special text in a special place. Dr. C. F. W. Walther left this life the year before Heintze was enrolled at St. Louis. In these three fields of theological endeavor Heintze had few equals, though he acknowledged that he owed almost all to his professors at St. Louis. He had undertaken a certain essay for a conference on Roman Catholic doctrine; books of reference were good, but not good enough; he sought and made the acquaintance of a Jesuit teacher of dogmatics and from him gained the firmness and clearness needed for his work in hand. Some essayist had not been able to complete an offering for the conference; the chairman appealed to Heintze. That whole night Heintze stuck to his artificial light till the morning sun objected to competition. The task was finished; few of the conference men noticed the haggard furrows betraying the vigil; the telltale marks were concealed by his reddish shaggy beard.

"Heintze could preach, both German and English. In Neperan (Hawthorne) one year three instructors were required to carry the work in all branches of four classes. That meant for every man, in spite of some doubling up, a schedule of forty class hours in five days, sometimes extra ones on Saturday. Besides this, these men had two congregations to serve: Hawthorne and White Plains; that meant out of each three Sundays two for preaching and one for inspection. Sermons to young men are not easy; they are hard when your parishioners are your pupils; they are harder still

when the preachers form almost the only contact for the boys during the week. *Experto crede Ruperto*. Heintze lived through this. It finally laid him on his back for months; thanks to God's help and the faithful attention of his wife, Heintze recovered his health, but not his vitality. Many of our former students of those days will bear me out when I say: Heintze's sermons were remarkable for freshness, accuracy, attractiveness. More than one in those days would say: Now finally have I understood this or that point of doctrine. Before, mention was made of the real Heintze; but the most really real Heintze came to the surface in those midnight confabs. Then he would lay bare his inner self, his soul: his humble submission to the Bible text, his unlimited awe in the presence of the Word made flesh, his sometimes remarkably frank confession of sinfulness and sin, his boundless gratitude for the *sola gratia*, his trust in the Holy Spirit's helpful strength over against trials and temptations. To Heintze *theologia* was certainly *habitus theosdotos*, but not worth much if not at the same time *practicus*."

In 1926 he received and accepted the call as librarian and professor at Concordia Seminary, St. Louis, being inducted into office on November 22 of that year. His lectures at the Seminary were chiefly in Church History.

Professor Heintze was a gifted scholar and an exact student of his chosen fields, German and history. He had a keen, brilliant mind. He was a foe of everything that smacked of sham and pretense and had a profound contempt for all vainglory, and his own learning was never flaunted before men. When he was in his prime, as his many students can testify, he was a most interesting lecturer, weaving into his courses many impelling side-lights that were the fruit of wide and careful reading.

Although he occasionally contributed excellent articles to the *Lutheraner*, the *Concordia Historical Institute Quarterly*, and other periodicals, writing was a great effort for him. In his later years he often spoke of this with regret, attributing his diffidence in this respect to a lack of proper guidance earlier in his career. But as a conversationalist he was unexcelled, and there are many who enjoyed more or less frequent and unforgettable visits with him. As a colleague he was always kind and pleasant, for congeniality was one of his outstanding traits of character.

The following "Appreciation" by Rev. O. A. Gebauer, one of Professor Heintze's students, who served as temporary librarian in Pritzlaff Memorial Library after Heintze's death, originally published in the *Library Bulletin*, speaks for the deceased's work as librarian:

"On September 1, 1926, Professor Heintze was elected to be

the first full-time librarian of this institution. Shortly thereafter he took up the tremendous task of reorganizing the Pritzlaff Memorial Library, as it was called after the institution had been moved to its new location. The task was tremendous for several reasons. To give but one: Before his arrival it had not been possible to use modern, efficient library methods. For example, an old, inadequate classification, which antedated Dr. L. Fuerbringer's days as a student at the Seminary, was still in use in 1926. For that reason any reorganization had to be fundamental and far-reaching if there were to be results.

"Professor Heintze regrouped nearly all the books, using a modern and efficient classification. This involved about 26,000 separate volumes. Only one who is familiar with library work and who realizes the numerous shortcomings of any classification will be able to understand the difficulty and magnitude of this undertaking.

"And yet the reclassification was not as difficult and arduous a task as the preparation of the dictionary catalog now in use. None of the cards of former catalogs could be used. Therefore, with but little, and only occasional untrained help, he prepared, within one decade, the contents of our catalog, about 70,000 cards. Again, only one who is familiar with cataloguing can estimate the effort and work which were required to accomplish this.

"These two undertakings are chiefly responsible for the scientific basis and modern arrangement which our library had acquired. Also it is these factors which have caused it to be recognized among the libraries of the State of Missouri, and which will permit Professor Heintze's successors to mold out of it an ever more useful tool in the education of our ministerial students and our pastors.

"We therefore are certain that all who use, need, and value our Seminary library will join with us in expressing our sincerest appreciation for the work which, with much diligence and devotion, Professor Heintze has accomplished."

In addition to his other work Professor Heintze also took over the curatorship of Concordia Historical Institute in 1927 and served until his health gave way, when he tendered his resignation. His many comments and suggestions were very valuable in shaping the policy of this organization, and it was due also to his efforts that the foundations of the present museum collection at Concordia Seminary were laid.

Professor Heintze served the Seminary until illness intervened, a few weeks before the close of the school-year 1935-1936. In August of last year he left on an extended trip to the East in order to recuperate. He seemed to improve and toward the end of October started back for St. Louis. He had already returned

as far as Pittsburgh, where he visited his son, when he suffered a stroke on November 12, which paralyzed his right side. Since his return to his home in St. Louis, on December 20, he was bedfast. While at first hope was still entertained that he would rally, it gradually became evident that his days were numbered. His pastors and colleagues visited him often and comforted him. The end came quite suddenly on Tuesday of Holy Week, March 23, as a result of a severe cerebral hemorrhage. Having been strengthened in his faith by the Word of God and by the Lord's Supper, he peacefully fell asleep in Jesus.

The deceased entered holy matrimony with Anna Niederstadt of St. Louis, in June, 1891. Five children were born of this union, all of whom survive him and mourn his departure, Otto, instructor in a private school in New York; Walter, pastor of Concordia Lutheran Church, Pittsburgh; Herbert and Rudolph of St. Louis; and Mrs. Frederick Bam of New York. There are four grandchildren.

Funeral services for the departed were held on Maundy Thursday. Rev. E. T. Lange addressed words of comfort to the immediate family and friends at the residence in the morning, basing his remarks on Ps. 73, 23. Services were held in the afternoon in Holy Cross Church, of which the Professor was a member. After the congregation had sung the well-known hymn "O How Blest Are Ye whose Toils are Ended" and 1 Pet. 1, 3—9 had been read, a group of Seminary students, under the direction of Norman Gienapp, sang three stanzas of the hymn "Jerusalem, Thou City Fair and High." Rev. Paul Koenig preached the sermon on John 19, 30, showing what the words of the dying Savior "It is finished" meant for Jesus and for all believers.

Although the funeral services were held during the Easter recess of the Seminary and during the busy Holy Week, a large number of pastors and students were present in addition to many relatives and friends. Colleagues in the Faculty acted as pall-bearer; members of the Seminary Board, representatives of sister institutions, seminarians, and pastors preceded the casket when the remains were borne from the church. Rev. E. T. Lange read the committal service at the grave. In Concordia Cemetery the mortal remains of Professor Heintze await the dawn of the eternal Easter Day.

In the absence of Dr. L. Fuerbringer, president of Concordia Seminary, Prof. Martin S. Sommer spoke at the church in behalf of the Faculty as follows:

"In the absence of the venerable president of our Seminary I have been requested to address you upon this mournful occasion.

"We of the Faculty of Concordia Seminary knew Prof. Richard

Heintze especially as a colleague and friend. In our association with him we could not but recognize his genuine scholarship. Indeed, even in circles without our Church his learning and authority in his own specialties were recognized. All his life he was a diligent student. In his early youth he attended good schools in Germany, that great home of solid learning. Upon his coming to America he attended the Lutheran high school in New York. Then he was enrolled as a student in our Junior College at Fort Wayne. After graduating from this college, he entered our Seminary in the year 1887. He finished the regular course in the usual three years, graduating in 1890. Upon receiving his diploma from the Seminary, he accepted a call to one of our congregations in the East. But such was his thirst for knowledge and reliable information that he continued his studies at Columbia University, New York. His abilities were soon recognized by the officials of Synod, wherefore they called him to become an instructor in the collegiate institute now situated in Bronxville, New York. Here he studied and taught for thirty-two years. He had that delightful character of one who loves to learn and loves to impart to others what he knows. In 1926 he was called to the St. Louis Seminary to become librarian and at the same time to lecture on Church History. No one could be in the company of Professor Heintze without noticing his *independence* of thought. He was decidedly not an *assentator*, a yes-man. He did not hesitate to differ with any one. It was always reassuring to me to note that such an independent thinker and thorough scholar was nevertheless such a devout Lutheran and orthodox believer. Another characteristic of his was his good taste in distinguishing between times appropriate for jest and times which required earnest and serious words. Together with other colleagues at the Seminary, he belonged to the Classical Club of St. Louis, read papers there, and joined in the discussion of philosophical subjects. I was privileged to be a student at the Seminary with him for a whole year, to meet him again and again later on in life, and then to be in close contact with him here for the last ten years. What happy moments, seasoned with laughter and interesting discussion, were passed together! And finally I stood at the bedside of this beloved colleague and saw his life ebbing away. He recognized me, and I could speak to him words of comfort and power from God's revelation and from the precious hymns of our church. He was tried by a long severe illness, but during it he experienced that precious solace of faithful and devoted nursing by his loved ones. Now he has been called by his heavenly Savior, in whom he believed and whom he loved, to the realms of glory. *Requiescat in pace, et lux aeterna illi luceat!"*

On Friday morning, April 9, a memorial service was held in

honor of Professor Heintze in the auditorium of Concordia Seminary, in which his family, the Faculty and the Board of Control, the students, and many friends participated. On this occasion Dr. L. Fuerbringer delivered the address. We shall close our account with several paragraphs from it. Dr. Fuerbringer said in part:

"No one who came into contact with Professor Heintze could fail to observe that his was a keen mind, of a critical, analytical, and dialectical trend. He loved to go to the root of a matter, to distinguish sharply between the true and the false, and was not satisfied unless he had made a thorough investigation of a point in dispute. And he did not shun and avoid difficult matters. I remember that several years ago a Protestant author had accused Luther of holding that God is the author of sin and evil in the world and tried to show this from Luther's writings. We talked the matter over, and Professor Heintze made a careful examination of the pertinent passages in Luther's greatest and deepest writing, *De Servo Arbitrio*, on the Bondage of the Will, and cleared up the point.

"Sometimes when Heintze had encountered something new in his reading or in his research work in the library, he came over to my house at a late hour, between nine and ten o'clock at night, to discuss the matter, and it was always interesting and profitable to listen to him.

"Of history he had made a special study and had also done considerable work at Eastern universities, and this fact stood him in very good stead when he was called upon to give elective courses in Church History. Church history, as every one knows, is a vast field, showing, as Luther so beautifully expressed it, how the dear Gospel fared in this world; but church history at the same time is closely allied to general history, is a part of such history, and in some periods of history, for instance, in the days of the Reformation, both are very much interwoven. On account of his thorough knowledge of history and his wide reading Professor Heintze was always able to show in an interesting manner the historical background, the trends and currents of world affairs and world ideas at a certain stage of church history, and give most interesting details of certain events and throw very fascinating side-lights upon them. . . .

"But also in his days of sorrow, weakness, and distress, aggravated by untoward circumstances, I have a word from him indicating his spiritual attitude and thoughts. The last words in a letter, which happened to be, as far as I know, his last letter, read: "*De Profundis*."

"*De Profundis*, out of the depths, is the Latin name of the

130th Psalm, that memorable psalm of degrees, beginning with the words 'Out of the depths have I cried unto Thee, O Lord' and continuing with the prayer 'Lord, hear my voice; let Thine ears be attentive to the voice of my supplications. If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee, that Thou mayest be feared. I wait for the Lord, my soul doth wait, and in His Word do I hope. My soul waiteth for the Lord more than they that watch for the morning. Let Israel hope in the Lord; for with the Lord there is mercy, and with Him is plenteous redemption. And He shall redeem Israel from all his iniquities.'" This psalm may truly be called the psalm of the Reformation, containing the cardinal doctrines which Luther's Reformation again brought to light, the doctrine of human sin and of divine grace, the doctrine of redemption through Christ, the Messiah, and of justification by faith. And this Reformation psalm and prayer Professor Heintze made his own. . . .

"He was a Lutheran scholar and theologian, and in his historical studies and researches he was especially interested in the Reformation period. He knew very well why Luther selected just this psalm as the basis for what may well be considered the greatest hymn of Luther: *Aus tiefer Not schrei' ich zu Dir*, 'Out of the depths I cry to Thee.' This outstanding hymn expressed Luther's own conviction and confession, as it expresses the conviction and confession of every Christian. In these last months and weeks of his sickness Professor Heintze indeed had to wait for the Lord, but in God's Word did he hope. His soul had to wait for the Lord more than they that watch for the morning. But we may truly believe that with the psalmist he rose *de profundis*, out of the depths, to the great and blessed, yea, triumphant faith and hope that with the Lord there is mercy and plenteous redemption. And now the Lord has graciously delivered him from every evil and has preserved him unto His heavenly kingdom. And therefore, reviewing his life, his work, and his end, I close with the words: 'The Lord hath done all things well; praised be His name now and forevermore. Amen.'"

W. G. POLACK

Study on 1 John 3, 1—5

Eisenach Epistle for Christmas Day

"Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God. Therefore the world knoweth us not, because it knew Him not," v. 1. "Every one that doeth righteousness is born of Him." These were the last words written by the apostle before our text, 2, 29. As is his custom,

he meditates upon this grand fact; and as he stands in adoring contemplation, there comes to his mind the truly divine character of that love and the stupendous heights to which it rose in order to bring about this blessed birth, our regeneration. And now his pen, having rested for a moment, again begins to write. He calls on his readers to behold and adore like him that love of God manifested toward them and him in order that they might be called the children of God. "Behold," ἰδετε, see! "Perception as denoted by ἰδεῖν, when conceived of as completed, permits the sensuous element to be forgotten, and abides merely as an activity of the soul." (Thayer, *Greek-English Lexicon*, p. 173.) Hence, behold, and let it sink deep down into your inmost soul there to remain as an abiding object of joyous, adoring contemplation. "What manner of love." Comparing Matt. 8, 27 and 2 Pet. 3, 11, *Expositor's Greek Testament* holds that ποταμὴν here "retains something of its proper and original signification," viz., of what country? and continues: "The love of God in Christ is foreign to this world: from what far realm what unearthly love!" While Robertson maintains that it has already lost completely its original force and is simply a synonym of ποῖος, it seems to us that in our passage as well as in the passages adduced above the meaning of "unearthly, other-worldly" is still in evidence. "The Father," not in the sense of the modernistic universal fatherhood of God. John in this very verse distinguishes the children of this Father from the world, which does not know them. It is a fatherhood made possible only through the atoning sacrifice of His Son and is enjoyed by such only as have been born out of God, 2, 29. "Hath bestowed." The perfect denotes past action with abiding results; the gift of His love and its consequent blessings still continue with us. "Upon us." He includes himself with his readers, with all believers. To all alike this love has been given; out of its fulness have all we received, and grace for grace, John 1, 16.

"That we should be called the sons of God." Ἰνα denotes the purpose, in this instance a purpose which has been realized; for the apostle continues: "And we are," viz. God's children. These words, omitted in our English and German Bibles, are undoubtedly genuine, being found in the most and best manuscripts. Sons of God! The use of this name without God's permission would render it an empty title, void of value, yea, a blasphemous usurpation of a right belonging to God alone. But God Himself, the God of Truth, the Father of our Lord Jesus Christ, calls us His sons, His children, for we are born of Him. Triumphantly therefore the apostle adds: "And we are!" On the basis of the fact that God's love goes so far as to call and make us God's own children, he confidently asserts this sonship of all Christians as an indisputable fact.

Indeed a marvelous love, a love unique, altogether unworldly, truly heavenly, a love of which God alone is capable. The sending of His own Son, the revelation of His plan of salvation in the written Word, the preaching of His Word to us, all these marvelous manifestations of His love have no other aim and purpose than that we should be called the children of God; and, thank God for His love! we *are* that.

At Christmas-time we celebrate the beginning of the manifestation of the Father's love toward us. There in the manger lies the evidence of this love, the evidence as other-worldly as the love is unearthly. A child, the offspring of a human mother, like other children of men partaking of flesh and blood, Heb. 2, 14, 16; and yet, how utterly unearthly! Here lies that Holy One (v. 5; Luke 1, 35), while all the world lies in wickedness (1 John 5, 19; Rom. 3, 22, 23); the Mighty God, etc. (Is. 9, 6), while all the world is flesh, grass (Is. 40, 6—8). What manner of gift is this! Who else could give, who else would give, this gift than God, the Father of our Lord Jesus Christ, the Father of all mercy! 2 Cor. 1, 3. And how otherworldly, how truly heavenly, is the purpose of this love! There in the manger lies the gift of His love, His own Son, our Jesus, to begin His work of salvation that we might be delivered out of the hands of our enemies, be His bond-servants, thrice blessed in a service without fear, Luke 1, 74, 75. There lies the Light and Life of the world. There lies the royal High Priest that through Him we might be made a royal priesthood, 1 Pet. 2, 9. Yet, even that does not compass the love of the Father. That love went farther. There lies the Son of God, God's own beloved Child, that through Him, through His holy birth, His suffering and death, we might be made children of God, sons and daughters of the Father of that child Jesus, His own Son. And that, nothing less, we are!

"Therefore the world knoweth us not, because it knew Him not." "Therefore," by reason of, because of, this, is not anticipative of the following *ὅτι* clause, but refers to what has just been said. Just because of the fact that we are called and are the children of God, the world does not know us. The present here is timeless and durative. As long as there is a world, and as long as the world remains world, lying in wickedness (1 John 5, 19; Eph. 2, 1—3; 2 Cor. 4, 3, 4), so long the world, cultured or unlettered, civilized or barbarian, does not know, does not come to a knowledge of, the children of God. To know a person is not merely to be acquainted with him, to be able to tell him from other persons. It means to recognize one's real nature, in this connection the high honor bestowed upon all Christians, their exalted position before God. That is utterly beyond comprehension, even the perception,

of the unbelieving, blind world. The unbeliever has not the power, the ability, to perceive, much less to understand, the Christians' true nature. Lenski, in his comments on v. 2 says: "Nobody sees us in the white robe of Christ's righteousness, which now already is ours, but hidden; nobody beholds the crown of hope upon our brow, the diamond of faith upon our hearts, the pearls of love upon our hands. The imperfections of the flesh hide the glory we now have." Nor need we marvel at this non-recognition of our high estate, because, continues John, "it knows not Him." The world, just because it is world, never has come to the knowledge (aorist) of God, to that knowledge that recognizes in Him the Father of our Lord Jesus Christ, the God of grace and mercy in Christ Jesus. This saving knowledge of God, a *nosse cum affectu et effectu*, is the logical prius. Before one can come to the knowledge of the sons of God, one must have come to the saving knowledge of God, the Author of salvation, the Father of these children, and the Father only through Christ. Cp. Eph. 3, 14, 15. Since the world knows not God, neither the Son nor the Father, John 16, 3, how can it possibly know His children! If the world by wisdom knows not God in His wisdom, 1 Cor. 1, 21, how can it possibly know those children who were made children by the foolishness of preaching! They foolishly prate of a universal fatherhood of God, of a universal brotherhood of man; but so little do they know the true sons of God that they hate them whom God calls His sons, 1 John 3, 13, just because of their claim to a childhood beyond that including all mankind, a divine sonship not based on that slogan of a pantheistic, self-righteous Modernism, that ancient lie whereby Satan succeeded to make of children of God slaves of sin and heirs of eternal damnation, Gen. 3, 5 ff. Compare also John 16, 2, 3 on this hatred of the world and its cause.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is," v. 2. "Beloved." They are his beloved, because the same love granted to him has been bestowed upon his readers. Cp. the "us" in v. 1, the "we" in this verse. The love of God experienced by all Christians, shed abroad in every believer's heart, Rom. 5, 5, knits these hearts and minds together in brotherly love and affection, 1 John 3, 14; 4, 11. 20. 21; 5, 1. 2; Rom. 15, 5-7.

"Now we are the children of God." Whether we read καὶ ἐμὲν in v. 1 or not, this verse gives the true interpretation of the word "called." We are the children of God. And we are that now, at this present time. We need not wait for our adoption. The right to be sons of God lies not in some distant future. That is our present privilege, an honor that is ours now. Even if the world

fail to recognize us, that does not alter the fact that we are now and in this world the children of God. The fact that the world did not recognize God's Son while walking on earth veiled in human flesh did not change in the least, did not even affect, His Deity. He was the Son of God from the moment of His conception, Luke 1, 32, 35; John 1, 14, the Lord of Glory even when crucified, the Prince of Life even though killed by His enemies. So we are now God's own children, called that by Him in spite of all sneers and jibes of unbelievers, in spite of all our sins and shortcomings, in spite of all doubts arising in our own minds. In spite of death and corruption that will seize upon us, *now* children of God we are. That is an established, unalterable fact, guaranteed unto us by God Himself. He calls us His children, we are His children, now.

Even that does not exhaust the ocean of God's love. "It doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." "It doth not yet appear," rather, it has not yet appeared. "When He shall appear"; Luther: "when it shall appear." A large number of interpreters follow the Authorized Version, referring He throughout the passage to Christ. With Luther, Calov, S. Schmidt, *Hirschberger Bibel*, *Bible Commentary*, *Expositor's Bible*, *Expositor's Greek Testament*, and others, we prefer the translation "when it shall appear," and the reference to likeness with, and vision of, God. It seems unnecessarily harsh to connect φανερωθῆ with 2, 28 and 3, 5, rather than with the immediately preceding οὕτω ἐφανερωθῆ. For this reason we subscribe to the note of *Expositor's Greek Testament* "This obvious connection is decisive against the rendering 'if He shall be manifested.'" Similarly Huther in *Meyer's Commentary*. Besides, the ἐκεῖνος of 3, 3 and 3, 5, which clearly points to Christ, is here missing before ἐφανερωθῆ, and αὐτῷ and αὐτόν refer quite naturally to θεοῦ. Cp. αὐτόν, v. 1. Calov speaks of a double manifestation of our future glory, one according to the soul at our death, the other according to body and soul on Resurrection Day. We prefer to restrict this manifestation to the Last Day, since then only shall it be manifested finally and completely what we shall be. In point of time, therefore, the appearance of Christ and our glory coincide. Again, being like Christ, we are like God; seeing God, we see Christ, and *vice versa*, John 10, 30; 14, 8—11. Still we prefer Luther's translation as being in better keeping with the immediate context and the apostle's line of thought.

"It has not yet appeared what we shall be." Note the contrast between "are," 2a, and "shall be," 2b, both words being emphatically placed at the end of the two clauses. The contrast is not between our present sonship and the non-recognition of this

dignity on the part of the world and of the Christians themselves. The contrast is rather between present sonship and a peculiar manifestation of this sonship lying in the future. When it shall appear, namely, what we shall be, then we shall be like God and see Him as He is. We shall never be God's equal; that is the prerogative of the essential Sonship, Phil. 2, 8; Heb. 1, 3. We shall never be God, nor gods, but ever remain human beings, creatures having human bodies, glorified even at the manifestation of the fulness of our glory not into equality with Christ's glorified body, but into likeness with it, similar, yet distinctly different. But just in what manner we shall be like God, just how we shall see Him, has not yet appeared, has not yet been shown. The world, which does not know and recognize our present dignity, much less can know and realize the future glory, and even we Christians, are not now able to understand the possibility and the nature of the state that awaits us at the manifestation of what we shall be. That is a glory still hidden with God, invisible to human eye, incomprehensible to human mind, beyond the earthly experience of Christians.

Yet the mystery surrounding this future glory does not make the whole matter doubtful, uncertain. On the contrary, the apostle says: "We know that, when it shall be revealed, we shall be like Him." We know, οἶδαμεν. Our hope and expectation is not a matter of conjecture, not a mere flight of fancy into the realms of the unknown. It is knowledge, and a knowledge arrived at not by our own careful reasonings and logical deductions, based not upon personal observations or on the promises and assurances of man. This knowledge was engendered in us when we became God's own children. Its nature and origin is as truly divine, heavenly, as our sonship is a heavenly, divine sonship. For that very reason it is a knowledge far more certain, sure, positive, than any knowledge of human origin. We know; that settles the matter, that ends all controversy, that silences all doubts and gainsayings. Although we have never seen a sinful mortal being changed to such a likeness of God that he is able to see God as He is; although this change seems so utterly incomprehensible, presents to our mind so many inexplicable difficulties, which even reason enlightened by the Word of God cannot begin to understand; although this remarkable change has never been manifested in this world, has never been experienced by mortal man, is altogether other-worldly, unearthly, yet we know that, when that blessed time has come, we shall be like Him, shall see Him — oh, beatific vision! — as He is. That is the Christmas gift kept hidden for us in heaven until that grand Christmas morn when the glory of the manger Child and our own glory which that Child has procured for us shall be finally and

completely manifested. And in the mean time we stand, children of God, at the threshold of the Father's home, eagerly awaiting the day when our Father shall open the door and when at last it shall be revealed what we poor, sinful, frail, weeping, sorrowing children of God shall be. Ah, the heavenly joy that shall fill our hearts as the gates of eternity open! the shouts of glad surprise, the jubilant songs of praise, that shall rise to the throne of God and the Lamb as we come into our own, into the full enjoyment of our adoption, of perfect likeness to God, of blissful seeing Him as He is! Read Rev. 5, 9—14 and with the elders fall down and thank God for His unspeakable gift. Behold, what manner of love the Father hath bestowed upon us! Father, make us truly grateful. That is the next thought brought out by the apostle.

"And every man that hath this hope in him purifieth himself, even as He is pure," v. 3. And every one who has in his lasting possession, *ἐλπίς*, this hope in Him, resting upon Him, i. e., God. "This hope," the hope just described in v. 2, a hope so marvelous, so mysterious, so divine, that human reason rejects it, regards it as madness (Acts 26, 24),—this hope has its origin and basis not in the mind of man; it rests upon God as its foundation and for that very reason will not, cannot, make ashamed, Rom. 5, 5; 2 Cor. 1, 20. It is as safe and sure as God Himself. Resting on God, whose love accepted us as His children, who is One with Him who is the Propitiation for our sins, whose cleansing blood made possible our adoption, what is there on earth, in heaven, in hell, that can shake this hope, render it insecure, uncertain, doubtful? O wondrous Christmas hope, radiating from that lowly manger in Bethlehem, from that Child of hope, the Son of God and Mary's Son!

Every one that has this hope, has it as his enduring, lasting possession, has it not only in his intellect, on his lips, but as an abiding God-given hope in his heart and life, will purify himself, even as He, *ἕκείνος*, Christ, is pure. The word *ἅγιός* is never used of God; there the term is *ἅγιος*. It is here used of Christ's holiness, purity, not the holiness essential to His divine nature, and communicated by the Son of God to His human nature, but of Christ's active obedience to the holy Law of God; that constant keeping Himself pure from all contamination of sin, though tempted in all points like as we are; that never-ceasing fulfilling of all righteousness, Matt. 3, 15; that obedience to God, evidenced in immaculate righteousness, unsullied purity of actions, words, thoughts, motives, desires; that obedience which Christ, though He was a Son, yet learned by the things which He suffered and in which He was perfected, Heb. 5, 8, 9. Note the timeless, durative presence, He is pure. There was never a moment in which He is not pure. Not the slightest lapse into impurity, not the least imperfection is

possible in Him, to Him, who is pure. Having the hope to see this Pure One, together with His Father, knowing that He, the Son of God, the Captain of our salvation, is pure, we, as followers of this Great Captain, who like Him and through Him are sons of God, likewise purify ourselves. Note the contrast: He pure; we purifying ourselves. He the perfect Example; we, no matter how hard we try, bungling imitators, constantly in need of purifying, but, thank God! constantly purifying ourselves, constantly washing away our sins in His blood, constantly fighting against all sin. The present indicative denotes a purifying which is ever going on, never finished, as long as we live. Such cleansing is possible only to him who has this hope resting upon God as his abiding possession. On God, the God of hope, the Fountain of life, rests our Christian hope. From that God and His Christmas gift to us our hope, which is but faith with regard to the future, draws life and strength, and willingness, and constant effort, and ever repeated success in that grand work of purifying ourselves, in resisting temptations, in overcoming the world and its uncleanness, in abstaining from all impurity, Phil. 4, 8. Turning to the Child in the manger, we behold in Him our Sanctification. Hymn 132, 3; 146, 4-9; 150, 13.

Such purification is not only possible, it is necessary; for without sanctification no man shall see the Lord. Without constant purifying we are doomed, lost, despite that heavenly hope, despite that marvelous love. That is emphasized in the next verse.

"Whosoever committeth sin transgresseth also the Law; for sin is the transgression of the Law," v. 4. At all times the flesh of the Christian has sought to deprive the Christians of the consciousness of sin. And one of the age-old tricks of Satan is to obscure the real nature of sin, to minimize its pernicious character, its baneful consequences. The very meaning of the word *ἁμαρτία* may have helped to lend plausibility to this line of argument. Originally this term means a missing of the mark, an error, a mistake. In like manner the Modernist of our day prefers to call sin a mistake, error, something that, of course, ought to be avoided and is avoided by careful people who follow proper ethical standards but, after all, something that can be corrected. All that is necessary is to make confession, to redouble one's efforts to do the right thing, to apply oneself the more studiously to one's duties, to grow more fervent and sincere in one's love and affection to those one has harmed. In other words, sin is not proper; certainly not! But man can just as certainly make satisfaction for his sins, and self-respect and regard for his fellow-man ought to compel him to make such satisfaction as rapidly and completely as possible. John is not a Modernist. In a few words he shows the utter untenableness of this argument, points out the viciousness of sin. *"Whosoever committeth sin."* The present participle de-

notes continuous action. He who is a continuous doer of sin, constantly missing the mark, habitually committing error, "transgresseth also the Law"; he is all the time doing that which must be classified as lawlessness. This term may imply either ignorance of, or contempt for, the Law. In New Testament usage it has the latter connotation, viz., violation of the Law, wickedness. Sin, call it what you will, is not the negligible matter that man often thinks it is. The sinner is a wicked man, a violator of the Law, and not the law of some weak human being, not the code of ethics devised by society for its self-preservation, a code which may change as conditions change, which may vary in various communities as they are more or less advanced in their ethical development. No; the sinner places himself in opposition to the Law of God; he violates the will of Supreme Majesty, the Judge of the living and the dead. "Every one that committeth sin." There is here no difference. The man of letters and the uncultured barbarian, the child in the cradle and the hoary-headed pilgrim, the outspoken unbeliever and the professed Christian, whosoever is a doer of sin, is a doer of lawlessness, a violator of the Law, an outlaw.

"For sin is the transgression of the Law." This is not a useless repetition, nor does it serve merely to emphasize the statement made in 4a; it is more than that. It serves to nip in the bud another excuse the flesh of the Christian may advance when it is told the uncomfortable truth that every doer of sin is one without, outside of, the Law. The flesh will seek to comfort the Christian by telling him, "You are not a habitual sinner, nor do you intend to be or become one. Yet an occasional error, an occasional slip, is quite a different matter. Surely missing the mark just once or twice will not stamp you an outlaw, a violator of the Law of God. That is not your intention, and no one can call you that. That would be an unwarranted charge, an insult to your Christian character." The apostle knows human nature and proceeds at once to silence the old wily flesh. Note that both *sin* and *transgression of the Law* have the article, denoting identity and convertibility (Robertson, *A Grammar*, etc., 1st ed., p. 768). Cp. 1 Cor. 11, 3; Matt. 6, 22; John 1, 4; 6, 63. Call it sin, and you have thereby identified, classified, it with violation of the Law. Not only habitual doing of sin, but the sin, sin as such, every specific sin, all that is called sin, is by its very nature lawlessness, outlawry, spiritual freebootery. It is failing to hit the mark of perfection, and missing the lion as he is about to spring upon you, missing him by an inch, is just as serious a mistake as missing him by twenty feet. All imperfections, even such as fall just a little short of perfection, are wickedness, just because they missed the perfection required of us. There is here no neutral ground. There is no half-way station on the journey from good to bad. The

slightest step out of perfection is wickedness; the slightest deviation from right is wrong, violation of that which is good. The fact that Christians are children of God does not make their sin less grievous, less wicked. When a Christian commits a sin, he is doing something utterly incompatible with his high calling, something that by its very nature is opposed to that God whose child he claims to be and actually is. And if a Christian continues in doing sin, if he becomes a habitual doer of sins, be they great or small, he is degrading, debasing himself, reducing himself from the rank of a child of God to that of the wicked, the lawless, the violators of God's will. What a powerful inducement for the Christian to purify himself!

"And ye know that He was manifested to take away our sins, and in Him is no sin," v. 5. Again ἐκεῖνος refers to Christ Jesus. Once more the apostle calls the attention of his readers to a fact which is the very a-b-c of Christian knowledge, which for that very reason must be preached with untiring repetition to all believers, which is more necessary to them than daily food. John had laid down the law to his readers with all the sternness of his namesake, the Baptist; and now, in the very words of his former teacher, he proclaims the sweetest Gospel. At the same time, in a manner truly masterful, he links up this proclamation with the preceding statement and brings into full effect the justifying and sanctifying power of this plain, simple Gospel-message. He knows from his own experience that the believer needs both Law and Gospel—the Law to terrify the flesh, the Gospel to give nourishment, strength, willingness, to the new man, so that the Christian will gladly do what the Law demands but cannot effect.

"He was manifested to take away our sins." Evidently these words are a reminiscence of the words which John had heard out of the mouth of his former teacher. John 1, 29 is the only other time that ἁμαρτία and αἶρεν are joined together in the New Testament. In his old age that scene which had so indelibly impressed itself on his mind, had wrought so decisive a change in the whole course of his life, comes back vividly to his memory. Once more he sees Jesus passing by. Once more he hears the Baptist's voice: "Behold the Lamb of God, which taketh away the sin of the world." That word had caused him to follow Jesus. That sweet Gospel-message had been the burden of his life's preaching, had time and again proved to be the power and wisdom of God unto justification and sanctification. This old, yet ever new Gospel he after his stern proclamation recalls to the memory of his readers in order to remind them of their justification and make them willing unto sanctification. What does the word αἶρεν mean? A large number of interpreters take it here in the sense of removal without any connotation or suggestion of the manner of removal. While there is

no doubt that the word may designate simply a removal, e.g., John 10, 18; 11, 48; 19, 15, etc., yet that is neither the etymological meaning nor the sense in which John uses the word here. The word originally means to raise up, lift up, as stones (John 8, 59), the hand (Rev. 10, 5), etc.; then, to take upon oneself and carry what has been lifted, to bear, a cross (Matt. 16, 24), a yoke (Matt. 11, 29); then, to bear away what has been raised upon oneself, to carry off, to remove by lifting or bearing, e.g., tables (John 2, 16), the stone from the grave (John 11, 39; 20, 1), a body (John 20, 2. 13. 15); finally, simply to remove. Let us bear in mind that the Baptist's words are a reminiscence of Isaiah's grand prophecy in chap. 53, especially in vv. 5. 6. 11, a fact almost universally conceded. Let us recall to our memory that the vicarious atonement so clearly taught in Is. 53 is just as clearly set forth in the sacrificial ritual, the laying on of hands symbolizing the transference of the sinner's guilt to the sacrificial animal, which bore it and died for it; cp. Lev. 1, 4; 3, 2. 8. 13. Let us visualize the significant ritual of the scapegoat, Lev. 16, 8. 10. 20-22; let us remember all the other passages speaking so clearly of the substitutionary atonement, and there is no need to assume that a word which so frequently has just the meaning brought out by all these passages and symbolic acts was used by John without any suggestion whatsoever as to the manner of such removal. In John 1, 29 the present participle pictures the Lamb of God as having taken up the load and now bearing it for the purpose of removing it by complete expiation. In our passage the aorist pictures the whole life of Christ as one act of sin-bearing for the purpose of complete removal of that sin, of sin-removal by sin-bearing.

This meaning alone serves the purpose of the apostle of teaching removal of sin as the basis for both our justification and our sanctification. It is only the removal of sin by vicarious bearing of such sin that can move God to forgive sins, to justify the ungodly, and still remain the holy God of unalterable justice and unchanging righteousness, Rom. 3, 25. 26. It is only the removal of sin by the sin-bearing Lamb of God that can speak comfort to the sinner, that can silence all accusations of sin, Satan, Law, conscience; that can satisfy the doubting heart; that can give peace and divine assurance of forgiveness to the troubled soul. And how much more emphatic and more powerful a motive for sanctification of life does the fact of removal of all his sins by Christ become to the believer since he knows that this removal was effected and made possible only because the Son of God Himself bore our sin in His own body throughout His life and on to the cross, there to die for our sins! Shall we serve sin, so utterly beyond the power of our own removal? Shall we do the will of that monster sin, which bore down so heavily upon Him who bore it for us that

in His agony He cried: "My God, My God, why hast Thou forsaken Me"? So great is the love of Jesus that He took upon Himself our sin. Shall we not gladly serve Him who has freed us by His vicarious sin-bearing from the guilt, the penalty, the power of sin? In Him we have both righteousness and strength. He is of God made unto us Wisdom and Righteousness and Sanctification and Redemption, for no other reason than that He became willing to take our sins upon Himself and, by carrying them and all their consequences, to remove them far away from us. Micah 7, 18, 19.

"There is no sin in Him." This word is added for a double purpose. In the first place, it gives the reason why Jesus could take upon Himself the sin of the world, because He was the Lamb without spot and without blemish. There can be no doubt as to His qualification for the work of sin-bearing and -removal, no doubt of our actual and complete justification. In the second place, the fact that our Savior is without sin, never knew sin, although tempted in like manner as we are, is another powerful motive unto sanctification, to follow the example of our sinless Savior. That Child lying in Bethlehem's manger, bearing as the Lamb of God the sin of the world, is indeed in the fullest sense of the term the perfect Savior.

In our text we hear the tolling of Christmas-bells, jubilantly proclaiming the blessings of the Nativity, solemnly admonishing all that hear to make proper use of these blessings, to accept them in adoring faith, to manifest them in their daily lives, to become ever more closely united with, and ever more like, that Son of God who came into the world that all men might be made the sons of God. Though the birth of the Christ-child is not especially mentioned, the text breathes the true Christmas spirit, that of joyous faith, expectant hope, holy endeavor. This Christmas spirit must be reflected in the sermon. One may take as his theme *God's Christmas Gift*. In yonder manger lies the pure and holy Son of God; there lies the Captain of our salvation; there lies the Author of our sanctification. Or one may present *John's Christmas Sermon*. He speaks to us of our present dignity, of our future destiny, of our lifelong indebtedness. One may call attention to the fact that though the world celebrates Christmas, the Christ-child is foolishness to them, and then show *that the Babe of Bethlehem is the Wisdom of God*, for He is our Justification, our eternal Salvation, our Sanctification. One may speak on *The Proper Christmas Spirit*, rejoicing in our adoption, glorying in our hope, untiring in our service. Professor Hoyer offers the following: *Behold, What Manner of Love the Father hath Bestowed upon Us!* This love has made us children of God, heirs of God, followers of God. CONC. THEOL. MONTHLY, Vol. VII (1936), p. 922.

TH. LAETSCH

Miscellanea

Eine neue Übersetzung der Bibel in die Suahelisprache

Über diese Bibel wird folgendes berichtet: Um der Bedeutung gerecht zu werden, welche dieser Bibel, ganz abgesehen von ihrem religiösen Wert, auch als Kulturwerk zukommt, muß daran erinnert werden, daß die Suahelisprache eine Weltsprache ist, die an siebter Stelle steht und von 50 Millionen Menschen gesprochen oder doch wenigstens verstanden wird. Diese Sprache erobert sich unaufhaltsam immer mehr Boden im tropischen Afrika. Es vollzieht sich hier vor unsern staunenden Augen die Ausbreitung einer Sprache, wie die Geschichte sie noch selten gesehen hat. Suaheli, noch vor dreißig Jahren den großen Völkern von Innereafrika fast unbekannt, wird heute im italienischen Somaliland, in der englischen Kenjakolonie und in Uganda, unserm alten Deutsch-Ostafrika, dem heutigen Tanganjika Territorium, in dem portugiesischen Mosambik, im britischen Zentralafrika nebst Nyassaland und in dem ganzen Osten des belgischen Kongo gesprochen. Heute schon hat es auch den mittleren Kongo erobert; in absehbarer Zeit wird es desgleichen an der Mündung des Kongo an den Küsten des Atlantischen Ozeans gesprochen werden.

Man wird die Zahl der eingebornen Christen mit insgesamt 300,000 nicht zu gering schätzen. Dabei ist die Christianisierung im Fortschreiten begriffen. Deutsche, englische und amerikanische Missionsgesellschaften teilen sich in die Arbeit. Seit etwa fünfzig Jahren gibt es eine Bibelübersetzung in der Suahelisprache, in der Hauptsache von dem verdienstvollen hochkirchlichen englischen Bischof Steere (in Sanjibar) hergestellt. Die Schaffung dieser Suahelibibel war einst eine Großtat; aber das tiefste religiöse Bedürfnis der heute im Machtbereich des Suaheli stehenden Völker Afrikas vermag sie wegen ihrer geradezu artfremden Sprache nicht zu befriedigen. Und so konnten sich die deutschen Missionen auf die Dauer der Pflicht nicht entziehen, eine eigene Bibelübersetzung in der so wichtigen Suahelisprache zu schaffen, die schlicht und einfach zu den Völkern Afrikas redet und statt der vielen Arabismen Suaheliworte und -ausdrücke gebraucht, die, um Luthers Wort zu gebrauchen, „wie der Hans auf der Gasse redet“.

Es hätte für diese Übersetzungsarbeit kein Besserer gefunden werden können als der im Missionsdienst Ostafrikas ergraute Sprachforscher und Missionar Dr. Köhl. Er hat den größten Teil seines Lebens in unserm früheren deutschen Kolonialgebiet zugebracht; auch während des Krieges war er dort; so kennt er wie kaum ein anderer die Suahelisprache. In mühevoller langjähriger Arbeit hat er die ganze Bibel übersetzt. Was dieser Übersetzung ihr besonderes Gepräge gibt, das ist neben der wissenschaftlichen Treue gegenüber dem Grundtext die Wiedergabe des Bibeltextes in klaren, verständlichen Suaheliworten, die im Gegensatz zu der erwähnten englischen Übersetzung von den Eingebornen nun auch wirklich verstanden werden können. So kann gesagt werden, daß die Köhlsche Übersetzung in der Reihe der fremdsprachlichen Bibelübersetzungen mit an erster Stelle stehen wird.

R. E. R.

Martyrs Nikolai and Gregor

Condemned on the basis of the laws of 1523 and 1525, "Lutherani comburantur," Filip Nikolai, pastor of Dobroniva, and Teacher Gregor of Zvolen were put to death by burning in August, 1527. The record of their death, found in the church-record book at Lubietov, was written in Latin by Pastor Andrew Messerschmidt in the year 1637 and in translation reads as follows: "The examples of martyrs are very instructive, not only when their anniversaries are commemorated by the Church, but also when they are willingly, diligently, and more frequently brought to the attention of the people in order that they become deeply rooted in the memory of the people. Timid souls will not falter and be frightened away from the teaching of Christ by such executions. The constancy of the confessors, the steadfastness of the martyrs, not only strengthens others by this wonder of God which endows a weak person with strength peacefully to bear all terrors and death, but also clearly shows that the power of the Gospel is active within them. That person therefore merits much for the Church who by his writings preserves for posterity a faithful, accurate record of the tortures of those pious sufferers. It is truly peculiar that other nations have a more accurate and diligent description of their martyrs, whereas ours, in its ingratitude and forgetfulness, forgets them and is silent about them — examples of which there are perhaps more than would be believed. But we shall describe only that which happened at Zvolen and Dobroniva in Zvolen County to our pastor and teacher as it was related to us by those who remember it and of which they were eye-witnesses.

"The Turkish ruler Solyman invaded Hungary after he defeated King Louis [of Hungary and Bohemia] near Mohács in the year 1526. Ferdinand [King of Austria] claimed that the kingdom [after Louis's death] belonged to him; but he had a rival aspirant to the throne in John of Zápolia, the Transylvanian duke of Spis. The discord between the two brought on war, which to the Germans and the neighboring nations was sad and fateful. The Turkish ruler took him under his protection and, giving him Budin, made him a dependent ruler. This happened in the year of the Lord 1526.

"In the following year pitmen and miners complained that they were not being paid on time, that they were being cheated, that their wages were being held back and shortened, and therefore they, by common agreement, armed themselves and camped below Králová near Radvani. Duke John of Zápolia sent Michal Szobora, Stephen Magocs, and Gaspar Ruttkay to quiet the uprising and make amends.

"At this time the light of the Gospel began to appear in Hungary, particularly in the mining towns, especially in Lubietov, through the work of Filip Nikolai, a minister of God's Word. He was a learned man, of a heroic spirit, and had at his side the teacher from the same town as a zealous helper, who was whole-heartedly for pure religion.

"It hurt Satan that his darkness was being dispersed, and he allowed himself no rest until with his tongue he inflamed this royal commission to hiss down the so-called modern apostles. The commission was sent to Lubietov, and it demanded the delivery of the minister, whom the

commission, bound by duty and pledge, was to reprimand as the worst heretic. The citizens of Lubietov at first refused to do this and advised their pastor to depart to a safe place, at least for a time, until this rash attack would quiet down. The pastor heeded their advice and went to Staré Hory. But the commission armed its aids and gave the command to attack Lubietov. They seized six members of the magistracy and also the teacher of the school, who was not sufficiently on his guard. The captives were bound in pairs with chains and led away to Avolen. Here, being examined concerning their faith and religion, they confessed the truth openly and sincerely. First they were admonished that they should recant the devil's heresy and return to the Catholic Church. This they refused to do, not desiring contrary to their convictions and conscience to deny the truth, which only a fanatical and spiritually blind person could do. The commission then tried to frighten them with all kinds of terrors, but in vain. Seeing the steadfastness of these 'heterodox' believers, the commission unanimously agreed that they were worthy to be burned. They seized the teacher who had been answering his antagonists more self-consciously and had enthusiastically called upon his fellow-brethren and -sufferers to be firm. He was led to the stake near the stocks on the city square. When he was placed on the pile and tied to the stake, they told him to invoke the help of Mary and he would be freed. But this they could not compel him to do, for he replied that his one and only Mediator he considered Jesus Christ, with whom he was satisfied, and that he did not desire other mediators. Filled with such steadfast spirit, he was executed by fire, giving up his spirit in prayer.

"The others, bound in fetters, were led out to look upon the spectacle. They were threatened that they also would burn unless they revealed the hiding-place of their pastor and in humble repentance would forsake the heresy and return to the Mother Church. In the mean while messengers came from the mining town and implored the commission not to hasten with the execution. The pastor could not remain in hiding very long. They led him out of the mine which he had entered, and soon he fell into the power of the inquisitors. After holding long and frequent meetings, they decided to bring him before the king at Budin. After a mile's journey they came to the Dobroniva Castle, and here, I know not with what evil spirit they became filled, they changed their minds. In various ways they admonished him to stop in his intention, and if he returned, they would promise him freedom. Finally they attempted to change his mind by threatening him with fire and—with what is worse than fire—damnation in hell. But he, filled with the Spirit of God, remained unmoved and undaunted. The verdict stood, wherever God commands he was ready to go and undergo even a worse death. He added that he was fully aware of the fact that the true path leads to heaven and that it was therefore unnecessary to retract or retreat one step from this way. He did not detain them, did not desire any mercy or a promise of charity from the king. As greater mercy he considered the infinite mercy of Christ, the Savior, which is offered to all who approach Him in true faith. He added that he was not afraid of the hellish fire. Christ was his consolation; He

would bring him to the heavenly paradise and would scatter the present flames and pains. Upon this reply they pierced him with the sword and condemned him to the fire. And thus, in true faith confessing the Son of God, in whom he believed, and calling upon the name of God, he died. This took place on the day of St. Bartholomew the Apostle, in the year 1527 after the birth of Christ."

The introductory note to the record is as follows: "*Iste liber ECCLESIASTICUS per me Andream Messerschmidt Slav., Ecclesasten imeritum, est studio conscript., quantum mihi notum erat ab anno vocationis m. anno 1637 in die S. Jacobi Ap.*"

B., in *The Courier of the Slovak Luther League*.

Branch Offices — Auxiliary Offices

There are customs and usages in the Church which have no particular bearing on any doctrine and are not in any way connected with examples taken from the Word of God. Many of these are adiaaphora in the true sense of the term. For that reason any expressions connected with such usages have no particular significance one way or the other. Teachers of the Church simply choose some word or invent an expression which in their opinion is best suited for the particular needs of the occasion. It is clear, for example, that many of the vocables employed in the New Testament have been taken over from secular use, but invested with a new meaning, as, e. g., the word *ἐκκλησία*, in all passages but Acts 19.

On the other hand, it is well for us to give some thought to exact nomenclature in connection with doctrines which have been misunderstood or wrongly applied. Thus in the doctrine of the Church and the ministry it is clear that God instituted only one office in the Church, namely, that of the Christian ministry. (Cp. Pieper and Hoenecke on this *locus*.) Hence, no matter how many assistant offices a congregation (or, in the wider sense, a church-body) may see fit to introduce, the final responsibility rests with the incumbent of the ministerial office; for to him is entrusted the *whole* flock, Acts 20, 28, the church of God, 1 Tim. 3, 5. If a congregation therefore finds it advantageous to establish the office of elder or deacon, of parish-school teacher, of Sunday-school teacher, etc., it is merely providing the necessary assistance for its pastor; but the spiritual care of the church-members in charge of these assistants rests fundamentally and primarily with the pastor, who will have to give an account for their souls, 1 Thess. 5, 12; Heb. 13, 17. For that reason it is better, wiser, more fitting, to speak of *assistant* or *auxiliary* offices rather than of branch offices (*Hilfsämter*, not *Zweigämter*); for the former expressions rightly designate the relation between such ancillary offices and the Christian ministry, while the latter may carry the connotation, and for some people have carried the significance, that the branching off from the one office instituted by Christ made such offices independent of the ministry and gave their incumbents rights and privileges with which the called servant or minister of the congregation had no concern, regarding which he was not responsible.

If conditions are as they should be, the pastor never gives up his essential responsibility for the spiritual welfare of every soul in his parish and hence also not for the spiritual work that is done for every soul in his charge, whether the actual work be done by an assistant pastor, a deacon, a parish-school teacher, a Sunday-school teacher, or some other person entrusted with such assistant office.

P. E. K.

Nurse, Deaconess, Social Worker

There seems to be some misunderstanding in the minds of some of our men as to the specific functions of Lutheran nurses, Lutheran deaconesses, and Lutheran social workers. To what extent is there an agreement between these offices, and in what respect do they differ?

A Lutheran *nurse* is given a training to fit her primarily for the task of taking care of persons who are physically ill, who are under the care of a physician for bodily ailments. Her training as a *Lutheran nurse* will simply emphasize the Christian principles connected with the care of the sick. Incidentally she will also be given some advice and training with regard to the proper spiritual comfort and admonition for the sick, especially in cases of emergency, when a Lutheran chaplain is not available. But this part of her training is merely a somewhat more intensive course in applying Christian truths than that given to the average attendant at a Bible class. It is not the chief or distinctive function of her calling. Her Lutheran faith will, as a rule, show itself more in the spirit with which she attends to her duties than in the conversation which she carries on with those who are committed to her charge.

A Lutheran *deaconess* is distinguished by the fact that her work is primarily or largely in the spiritual field. She may have a full training as a registered nurse, or as a teacher, or as a practical nurse, or as a parish secretary; but in each case it is expected of her that she be the assistant of the pastor or the missionary in charge with reference to the spiritual needs of the persons concerned, no matter whether or not her outward work is connected with material needs of the poor and underprivileged.

As for the Lutheran *social worker*, her work is analogous to that of the Lutheran nurse in this respect, that, whereas the latter is primarily concerned with the physical welfare of the patients entrusted to her care, the social worker deals with mental aberrations, especially with abnormal psychology of a temporary kind and with social maladjustments arising from such an abnormal condition. Sometimes these maladjustments are connected with some difficulties in the religious field, and then it stands to reason that the Christian social worker will treat the difficulty from this angle. At other times the underlying cause of the abnormal condition may lie in another field, and then the social worker may find it to her advantage not to bring in the religious element too soon, if at all. But all her work is done from the standpoint of a believing Christian, who will also be ready at all times to point out the specific benefits of the Biblical point of view and to show the way of salvation.

P. E. K.

Baccalaureate Services

The inquiries concerning baccalaureate services in schools functioning under the auspices of the State, and in particular regarding the participation of pastors in high-school baccalaureate services, have multiplied in recent years, a fact which seems to indicate a growing perplexity on the part of many members of our clergy as to the attitude they ought to take with regard to such services.

Our first consideration in judging such participation is that growing out of the principle of the *separation of Church and State*, as this is generally acknowledged in our country, not only by the Federal Government, but also by the individual States. The Augsburg Confession rightly states: "The magistracy defends not the minds, but the bodies and bodily things against intruders and coerces men by the sword and corporal punishment that it may uphold civil government and peace. Wherefore the ecclesiastical and civil powers are not to be confounded." (Art. 28.) The function of the State concerns the bodily welfare of its citizens and their moral behavior under the laws of the State; but the State is not to take care of the souls of its citizens. That principle seems now to be universally recognized in our country, although some Calvinistic sects have been mingling Church and State in various ways, including that of baccalaureate services in state-supported schools and invocations in political meetings.

Another question which enters in here, especially from the standpoint of the Lutheran pastor, is that of *unionistic practises*. The *Concordia Cyclopaedia* has the following sentences sub "Unionism": "Religious unionism consists in joint worship and work of those not united in doctrine. In effect it denies the doctrine of the clearness of Scripture. It would treat certain doctrines as fundamental or essential and others as non-essential to Christian unity—a proposition which could be defended on only one of two premises: that God either was unable to reveal His will and mind in such a manner as not to be misunderstood or was not willing so to reveal Himself." Another definition and description of unionism is the following: "Unionism is every evidence of agreement and cooperation with opponents in doctrine which is not based upon the Scriptural demand of unity of spirit. This includes: 1) any form of *common worship* in the proclamation of the Word of God, the use of the Sacraments, or prayer, by which we unmistakably unite with those who differ with us in doctrine; 2) any *cooperative undertaking* in the field of church-work, by which we actually acknowledge the false position of our opponents and identify ourselves with their errors; 3) *joint, common, or promiscuous prayer* with those who deny any doctrine of Scripture and with those who belong to a church-body confessing error, especially if the latter are acting in a representative capacity."

In whatever measure baccalaureate services conflict with the principles set forth in the above statements they are not to be sanctioned. The best move would be to discontinue the customary baccalaureate services in all State schools, whether of elementary, secondary, or higher degree, and to substitute a purely civic meeting, opened with "The Star-

spangled Banner" and closed with "America the Beautiful" or some other appropriate song. The suggestion has been made that a high-school baccalaureate service might be held in a Lutheran church, provided that the Lutheran pastor and his congregation are in charge of the entire service from beginning to end. In this case the question of unionism might not be urged, but the contention might be brought that the Lutheran pastor would then be an ἀλλοτριωεπίσκοπος, since through his sermon he is performing pastoral work in the case of such as are not his members and as are not attending fully of their own free will and are not in his pastoral care. A case which would have to be branded as unionistic is that of a Lutheran pastor's participating as speaker or invocator in a baccalaureate service when his address or prayer integrates with the rest of the service. It is clear that in such instances no one would invite a Lutheran pastor to speak for the Lutheran Church or to present its distinctive doctrines and that he could not escape the odium of identifying himself with the errors of false teachers and denominations participating in such services.

P. E. K.

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I. Amerika

Is Agreement in the Doctrine of Inspiration Necessary for Church-Union? — Dr. W. H. Greever, secretary of the United Lutheran Church of America, says that such agreement is necessary. In his essay on "Union of the Lutheran Church in America," published in the *Lutheran World Almanac*, 1934—1937, p. 91 ff., he writes: "Though many particular doctrines which have been under discussion from time to time in the past may now be considered as settled, there yet remain certain subjects of a doctrinal character upon which there is not sufficient agreement to furnish the basis for a hearty, an honest and an unconditional Lutheran union. At the head of those particular subjects of greatest interest at this moment is the subject of the *inspiration of the Scriptures*."

This fine statement, however, loses its force when Dr. Greever proceeds to state in the next sentences that the question of the *nature* of inspiration is immaterial and irrelevant. "We refer to this as a doctrinal 'subject' rather than as a 'doctrine.' One may have a doctrine of inspiration, but he cannot have such a doctrine drawn and supported by specific statements from the Scriptures themselves, and a true Lutheran knows no other source for a doctrine which has legitimate place in his confession of faith. The Scriptures declare the fact of inspiration, with its tremendous significance in the authority of the Scriptures, but make no explanation concerning the issues involved in the 'theories' of form and degree which furnish the material for present-day controversies on the subject. The particular theories which men hold on this subject at the most are but deductions from the Scriptures, which, however rational and logical, cannot be demanded legitimately as articles of faith by which one is to be judged. It is significant, too, that, while the Lutheran Confessions emphasize the acceptance of the *fact* of inspiration and cite the Scriptures explicitly and exclusively as the 'sole rule of faith and practise,' they nowhere define the nature, degree, or character of divine procedure in inspiration. In other words, they present no statement of doctrine or theory of inspiration beyond the explicit recognition of the fact. . . . Compared with the eternally significant *revelation of God's mind, heart, and will*, essential to man's relation to God through salvation, even the fact, to say nothing of the nature or degree, of the inspiration of the *record* of the revelation is incidental, as the means, however important, are incidental to the end. This approach and view allow neither indifference nor license in the treatment of the text of the Scriptures and are no menace to the authority or power of recorded revelation, but they do guarantee the liberty of the evangelical spirit against the enslaving *legalism* of the letter." That is to say: you must teach that the Scriptures are given by inspiration, but the question of what inspiration is and involves must be treated as an open question. In effect, Dr. Greever is saying that agreement in the doctrine of inspiration is not necessary for church union.

We are wondering why, then, Dr. Greever should at all insist that

"sufficient agreement" on the doctrine of inspiration must be brought about in order to establish a Lutheran union. The Synodical Conference, the American Lutheran Church, and the United Lutheran Church are agreed on the *fact* of inspiration, that is, on the statement that the Bible is inspired. If the question of the *nature* of inspiration (verbal inspiration) is ruled out, what need is there for further discussion?

An ominous statement, by the way, is made on page 95: "A Church is not to be judged by private teachings, even though the teachers be theologians, but by its official utterances. It judges and disciplines its own teachers, in its own time and its own way." That brings up the question what the *doctrina publica* of a Church is.

We are in hearty agreement with the leading thoughts of the concluding paragraphs: "There is a universal conviction among Lutherans in America that all of them should 'get together.' There is almost as much of menace in that conviction as there is of promise of good—according to its ground. With many, the masses in the membership of the Church, this conviction is based on little more than a pious sentiment. They do not know, and therefore do not appreciate, the matters of doctrine and principles involved. They do not believe that present divisions can be justified. They are disposed to consider those who are responsible for the integrity of the Church in faithful adherence to the truth of revelation as wilful obstructionists to a desirable union. Their sentiment is so strong that their conviction is impelling, and they threaten to make their will compelling. That would be no less than a calamity, as a forced union would be a false union. With those who are in positions of leadership this conviction, that all Lutherans ought to get together, is no less impelling, and in that rests our real hope for general fellowship. With these, however, the impelling force is on a different course. It impels to earnest, conscientious deliberation and discussion, and to the formulation of actual agreements." These are forthright, honest, and honorable words indeed.

E.

Baptist Reassertion of the Plenary Verbal Inspiration of the Scriptures.—The Rev. G. W. McPherson, D.D., in the *Watchman-Examiner* (Oct. 14, 1937), in defending the doctrine of inspiration as set forth by him in an earlier issue, has many apposite things to say on this great and important doctrine, which also we in our defense of the doctrine against rationalists in Lutheran and other circles may justly consider and apply. A few quotations will suffice to show the fine stand of the writer on the issue. He says: "When God speaks to man, He must speak in the speech, the language, of man, and the words used by His inspired writers possess the element of inerrancy, perfection, and finality." "While all this is true, nevertheless, the question of the inspiration of the Bible must be decided not on the above scientific basis nor on the ground of man's theories and their conflicting interpretations of Greek terms but on the basis of the all-inclusive claims made by the Lord Jesus and the inspired writers." "These and similar plain statements (John 10, 35; 2 Pet. 1, 21; 2 Tim. 3, 16) have always been viewed by the greatest minds in the churches of Christ as placing the stamp of inspiration, and hence of supreme authority, upon the Bible, and to deny them, even inferentially, disqualifies any individual to serve as

a minister of Jesus Christ." "The Scriptures present a picture of God in Christ, redeeming a lost world and reconciling it to Himself. But if the picture as presented is erroneous and contradictory, why should men accept Jesus as Savior and Lord, and why should the preacher pretend to call upon sinners to receive Him as such? We should at least be inconsistent. If we deny the plenary verbal inspiration of the Scriptures, we repudiate that which is necessary to a rational basis for faith." "The knowledge of the incarnate, living Word is transmitted to men through the written Word. God's truth is mighty in cold type. That is why the Scriptures energize men today as the words of Jesus transformed them in the first century. Luke refers to God's words as the 'lively oracles.' Jesus said: 'The words which I speak unto you, they are spirit, and they are life.' Words are 'spirit,' words are 'life.' This one passage is sufficient to warrant our referring to the Bible as the Word of God. God and His Word cannot be divorced, as men cannot be separated and judged and known apart from what they say. God and His truth are one. This is the essence, the heart, of the Bible, and this is why it cannot grow old and die like other books. Life, power, inspiration, are here." Both in his *a-priori* and in his *a-posteriori* proofs of the divine inspiration of the Bible the writer substantially argues along the same lines which also we use; namely, first, the Bible claims to be inspired; and, secondly, the Bible proves itself God's inspired Word. The doctrine of the plenary verbal inspiration of the Bible is indeed no "fanciful construction of later Lutheran dogmatists." Every true Christian knows and holds it on the basis of Scripture's own claim and proof.

J. T. M.

A New Theological Seminary of Fundamentalistic Profession.—

Faith Theological Seminary, at Wilmington, Del., was founded last summer "to carry on (as the *Sunday-school Times* of August 21, 1937, declares) the type of work that was done by the late Professors Robert Dick Wilson and J. Gresham Machen." The *Times* gives, in addition, the following particulars: "The institution is being founded to meet a great need—that of an interdenominational institution in the East which shall stand true to the great Christian fundamentals, including the pre-millennial return of our Lord. Faith Theological Seminary is to stand also for the highest scholarship. In these days there is an impression in some circles that a man cannot be truly intellectual and truly Christian at the same time. Such is not the belief of the founders of this seminary. . . . The institution is founded in prayer, and prayer is to have a vital place in every phase of its life. Practical Christian work is to be a part of the work. The faculty is to be headed by the Rev. Professor Allan A. MacRae, Ph. D., who was trained under the late Professor Robert Dick Wilson and for a year was his assistant. Faith Seminary is interdenominational and seeks to provide Christian leaders for the entire Christian world. It will present the great system of doctrine contained in the Scriptures and set forth in the historic Westminster Confession of Faith and catechisms. All students will be required to have college degrees before coming to the seminary and upon graduation will be given the regular theological degrees." The seminary is to be a sort of counterpart to Dallas Theological Seminary in Texas. Among the mem-

bers of the board of directors are such eminent Fundamentalists as President Buswell of Wheaton College, Rev. P. B. Crawford of Philadelphia, Graham of Richmond, Jamison of Los Angeles, MacPherson of Philadelphia, Bennet of New York, and Laird of Wilmington, Del. Faith Seminary opened on October 4 in a fine residential section of Wilmington, convenient to leading universities and adequate library facilities. There are no tuition charges for students desiring to become ministers and missionaries.

J. T. M.

Dr. C. F. W. Walther Appraised. — The article on Walther by Pastor William H. Cooper, published in the *Lutheran* of September 22 and October 6, states in the concluding paragraphs: "It is a well-known fact that Doctor Walther was the chief protagonist on the Missouri side in the great controversy on predestination which shook the Synodical Conference in the seventies and eighties of the last century and which resulted in the withdrawal of several constituent synods from that Conference. The issue which was at first sharply drawn between certain theological professors soon became an issue between the synods. But the controversy was not purely personal nor synodical. It was also theological. The consequence was that the lay people of the churches who could not follow technical arguments became bewildered by the tremendous stir of events. It is greatly to Dr. Walther's credit that he did not confine himself to the theologians in his controversial pamphlets and articles. He also preached and wrote for the common people. In this popular teaching he avoided all the technicalities until he had first laid in the minds of his hearers and readers a foundation for the thorough understanding of the Lutheran doctrine of predestination as drawn from the Scriptures and set forth especially in the Church's latest confession, the Formula of Concord. Two of these pamphlets for the laity are good illustrations of his method: *Der Gnadenwahlstreit* (*The Controversy on Election*) and *Die Lehre von der Gnadenwahl in Frage und Antwort* (*The Doctrine of Election Set Forth in Question and Answer Form*).

"Two controlling principles determined Doctor Walther's position. He desired to give God all the glory for man's present and final salvation. At the same time he refused to ask or to answer all the questions which human reason raises in its effort to bridge the gaps of its own ignorance. The first principle was opposed to *synergism*, or the doctrine that an unconverted man can in any way contribute to his own salvation. The second principle was opposed to *Calvinism*, which has attempted to make a consistent rational scheme out of the Scriptural data on the subject of predestination. For Doctor Walther the consistency and righteousness of an electing God were to be *trusted* but not to be demonstrated by argument.

"We close this article by expressing the wish that more of the pastors and people of the United Lutheran Church may become acquainted at first hand with the writings and the influence of C. F. W. Walther. That influence has undoubtedly built up thousands of our fellow-Lutherans of other synods in faith and knowledge and good works through the guidance of the Holy Spirit. Under that same guidance we shall gradually come to see eye to eye with them on questions which still divide and agitate the Church."

A prior statement reads: "The rest of Doctor Walther's life, from 1841 to 1887, was spent in the most unrelenting activity and unselfish service, and in so many lines of endeavor as to render him by common consent the most prominent American Lutheran leader of the nineteenth century."

One more quotation: *Kasualpredigten und -reden* (Occasional Discourses) was published in 1889 after Doctor Walther's death and was reviewed by Prof. Henry E. Jacobs in the *Lutheran Church Review* of that year. Doctor Jacobs wrote: "These occasional discourses . . . are the warm and living utterances of one who, while learned in the literature of theology, knows far more of theology as an eminently practical wisdom than as a technical science. They are not simple repetitions of what has been said very well a hundred times before; but the individuality of the preacher and the peculiar character of the relations of both preacher and people constantly color the sermon." It may be well to remind ourselves at this point that Doctor Walther's sermons read much like Luther's sermons. While Walther is more formal and precise than Luther and excels him in clarity of arrangement, he has also something of Luther's pithiness and driving force; he has the same insistence as Luther upon the centrality of justification by faith and the same rare skill in distinguishing between Law and Gospel. These similarities are not at all surprising when one remembers that Doctor Walther had steeped himself in Luther's writings and had imbibed their inmost spirit."

E.

The Tragic Unbelief of a Doting Modernist.—The *Sunday-school Times* (July 25, 1937), in its special historico-apologetic department, "A Survey of Religious Life and Thought" (Ernest Gordon), takes up anew, for analysis and criticism, Dr. Shailer Mathews's autobiography *New Faiths for Old*, in particular his blatant repudiation of the efficacy of Christian prayer. It writes: "Dr. Mathews has for long been head of a theological school of the Baptists and leader of the Chicago end of the Federal Council of Churches. He often writes poorly, as poorly as that master of incoherent jargon Prof. John Dewey, atheist, who started in life as a Sunday-school teacher in a Congregationalist church in Burlington, Vt. Thus says Dr. Mathews: 'My training as a historian has made me dubious as to any explanation or justification of Christianity, indifferent to its nature as a religion conserving permanent values in patterns susceptible to historical evaluation.'" That means that Dr. Mathews rejects historic Christianity because it fails to approve of the modernistic vacuities to which doting Modernists like Mathews are so devoutly given. "Of prayer Shailer Mathews then writes: 'Prayer is the asking of favors from a definite personality who, it is hoped, can be induced to do favors to the petitioner. One has only to read any prayer-book to realize how far religion has found expression in flattering cries for mercy and security.' Then follows this enormity: 'But such an attitude is quite impossible for one who in any way is acquainted with the forces of the universe and the laws which describe their operation. The belief in cosmic reason and will does not yield itself to pleas for forgiveness. It is not strange, therefore, that many have felt little warmth in the scientific approach to religion. If prayer cannot effect changes in actual situations,

what is the use of praying?" Dr. Mathews, however, is not optimistic as to the future of his 'scientific approach to religion.' He says: 'I can see no evidence that ecclesiastical conservatism is lessening among the rank and file of America. Churches without religious convictions are not apt to survive their eloquent pastors.'" This last statement certainly is true, though the unusual growth of Unitarianism last year proves how deeply the modernists during recent years have undermined the foundation of the Christian faith in many of our American church-bodies. To put Mathews's "godlessness to shame," Mr. Gordon next publishes proof of a "prayer-answering God" by quoting a part of the last report of the Liebenzeller mission, in Changsha, China, which reads: "Greater were the financial difficulties, and our hearts were nearly failing; yet it is a good thing to have the living God to reckon with. The restrictions in Germany allow only funds for the missionaries themselves but nothing for carrying on the work, and we have a staff of exactly two hundred Chinese fellow-workers to care for. But God has provided. We have been able to spend for their salaries \$34,000, that is, five thousand dollars more than during the preceding year. It has been interesting to see how God's special help, which we are bound to look for, comes from a different quarter each time. More important yet is the manifestation of God's presence in our work. Friends in the homeland hardly realize how great the darkness out here is, the fetters of sin, the fear of death, the bondage of evil custom. It is God who works, not we. All things are of God. He daily gives us the strength of His love. He supplies the medicines, yes, even the motor-car which bridges distances and saves precious time and strength." Two different kinds of language indeed! The last is that of believing Christians who in their arduous work have daily evidence of the goodness of the living God. The first is that of a pessimistic fatalist whom his own stubborn, perverse folly of infidelity has hopelessly soured and who has nothing to offer to his followers—no comfort, no optimistic outlook on life, no hope in sorrow or death. No wonder the rank and file of church-members find no satisfaction in the dotage of Modernism.

J. T. M.

A Modernist Concerning Sunday-Schools.—In a special editorial, in which under the caption "A God-centered Education" the present situation in our country with respect to religious education is discussed, the *Christian Century* editor, modernistic to the finger-tips, makes some startling remarks on the work done in the Sunday-schools:

"It will not be profitable to make a detailed examination of the Sunday-school in this connection. It can be estimated by its fruits and by its obvious limitations. No one will claim that its fruits are satisfactory. The Sunday-school is little more than a gesture, a futile tribute to a kind of ghostly ideal which still haunts the Church's conscience. To say this is no reflection upon the faithful teachers and officers who serve the Sunday-school. What could they be expected to do within the limitations of a half hour per week of casual instruction, under conditions without discipline or dignity? Such a system cannot be expected to produce churchmen and churchwomen, and no one should be surprised that the recruiting of church-members from the Church's own sons and daughters has to be accomplished by artificial methods of evangelism

and the appeal to secondary motives. Whether the reader agrees with the foregoing analysis or not is not important. Upon the gross fact there will be no disagreement. Protestantism has no adequate medium of communicating to its own children its concepts and convictions about God, its sense of the values of its own spiritual experience, its outlook upon both time and eternity, its sacred lore, its reverence for the Christian institutions and liturgies, and its appreciation of the poetry and art of the Christian faith. Its failure to transmit the elements and the spirit of the Christian culture has resulted in the emergence of a Protestant generation which may be Christian in its sociabilities and affinities, but is pagan in the furniture of its mind." Sad, but, generally speaking, all too true.

A.

A Return to the Old Ways.—A pronouncement made by President Hutchins of the University of Chicago has been given much publicity. He decries the tendency in divinity schools to make prospective pastors learn all about building management, community singing, church socials, religious education, and to neglect theology proper. Speaking of theology as a possible factor for unifying the modern university, Hutchins says: "Theology is banned by law from some universities. It might as well be from the rest. Theology is based on revealed truth and on articles of faith. And we are a faithless generation and take no stock in revelation. Theology implies orthodoxy and an orthodox Church. We have neither. To look to theology to unify the modern university is futile and vain." He thinks that philosophy will have to furnish the unifying center. Discussing these statements of President Hutchins, Dr. Adolf Hult, professor of Church History in the Augustana Seminary at Rock Island, submits these interesting remarks in the *Lutheran Companion*: "Has Dr. Hutchins not given the Church, a Church which will and must have theology and which most certainly, if it lives in Christ, must cherish 'revelation' and seek 'orthodoxy,' cause for thinking? For years and years it has seemed to me that tragedy must eventually befall the Church because of its loose thinking, its dread of hard doctrinal study, its toying with tiny things, its assuming that a pastor must be trained for his ministry by the 'cook-book method' concerning practicalities which a decent ordinary brain in a man will itself solve, if he has a brain. I also agree with the president of Chicago University that there has been a grievous degeneration of that power in the ministry of American Christendom. The calm, reasoned, energetic review by Hutchins at a time when theological faculties are besieged with still further 'cook-book' demands should contribute to an awakening. When a man is a man, has a mind of culture, knows life as life, thought as thought, faith as faith, the idea and the spirit of the ministry, God help him if he cannot go forth and, as Hutchins indicates, solve his every-day problems as a man should! When we had less 'cook-book' sciences in the theological schools, we trained men of far greater theological furnishing, had stouter and grander preachers, the ministry had an incomparably more powerful influence, and we did not hear the slight alibi: 'People are more educated today than formerly.' Are they more spiritually and more doctrinally educated? I wish to range myself with

Hutchins and hold: They are not. . . . The thing that most comes home to me is the fact that our older Lutheran theological education lies closer to his ultra-advanced ideas than our entire current education of the land. . . . If the Church of Christ shall be something else than a community center for the 'world' life and civic changes, it must constantly come back to its own inalienable rights and inescapable calling as the Church of the Gospel of Christ. There issues a big truth from his (i. e., Hutchins's) statement that our education needs to return to the Greek ideal of education: the strong culture of the mind. Only this would be my proposal: either the pagan Greek whole-souled culture or the complete, richer, fuller restoration of the Christian ideal of education, in which, as he says, 'theology ordered the truths concerning man and man.' Absence of that reality in modern culture is the profoundest cause of the world-collapse and of the inner decay of our modern culture and civilization. I take 'theology' in its unity of faith and life." There really seems to come an awakening. When others are beginning to see the error of their way, let us not in our attempt to be up to date adopt the methods which they are discarding. A.

"Practise-Year Losing Favor."—The ninth meeting of the Conference of Theological Professors of the United Lutheran Church in America was held at Hamma Divinity School, Springfield, O., on June 22 and 23. Members of the faculties of the Philadelphia, Gettysburg, Chicago, Northwestern and Western seminaries, together with representatives of the host seminary, spent a day and a half discussing the problems regarding the theological training of the future pastors of this synod. Reporting on the meeting, the *Lutheran* (July 14, 1937) has this to say on the "clinical work" to be done by theological students during the third year: "During the evening it developed that the proposal to add a fourth year to the standard seminary course, with the student doing 'clinical work' during the third year and returning to the classroom for the fourth year, is no longer being urged upon the seminaries with the enthusiasm of former years. Synods in which steps had been taken to assist in providing the 'clinical work' have either refrained from pressing the point or have shown a disposition to discard such plans. But even more decisive is the fact that congregations have not shown an enduring willingness to cooperate in applying the proposed plan, thus making consistent execution impossible; while present prospects indicate that in the not distant future some synods, if not all of them, will face a shortage of candidates for the ministry." The president of the conference for the coming year is Prof. Chas. M. Jacobs, D. D., LL. D., president of the Philadelphia seminary. J. T. M.

Educated Men are Needed to Fight Modern Paganism.—With this plea the *Lutheran Herald* (March 30, 1937), in various articles and editorials, inculcates upon its readers a matter deserving their ardent, constant attention. Writing editorially, it says among other things: "In our church-work here in America we are at the present time facing chaos and confusion. Those who have read Dan Gilbert's *Crucifying Christ in Our Colleges* will learn something about what is going on in some of our State institutions. While we know that there are many Christian teachers

at our State universities, we also know that there are many infidels, who not only ridicule the Bible and reject the Christian doctrine, but even reject Christian morals as outmoded. The pagan evolution philosophy dominates. The trend in our non-Christian State institutions is toward secularism. The atmosphere in these institutions is quite generally anti-Christian. To make conditions still worse, we have a new flood of rationalism within the churches with compromising modernist preachers who have rejected parts of the Bible, are teaching a spotted inspiration, and neglect to preach the Gospel of salvation through the redemptive work of Jesus Christ. Many of them spend their time with what they call social gospel, which has reference to 'by-products' of Christianity and which very often simmers down to a mere petty manuring of diluted morals. The result is that we have sixty million people unchurched, they being not even nominal members of any religious organization, and millions of children that grow up without any religious education whatsoever. The result is a most appalling ignorance of Biblical truth. It is quite evident from this that our greatest mission-field is here in America. Our most important Home Mission centers are the cities where we have State universities. To stem this tide of infidelity and rationalism, we need more than ever Christian higher institutions of learning. We must have educated leadership in the Church and educated laymen in the congregations to wrestle with, and combat, modern paganism. Our nation needs a rediscovery of the Christian religion, a knowledge of the transcendental God and His supernatural revelation. We need men of prayer, men of faith, who believe in the Word of God, in the Gospel of Jesus Christ, who believe in the Holy Spirit and are endued with power from on high. We need men who will put on the whole armor of God to stand against the wiles of the devil; for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." In his article on a related subject, entitled "A Scholarly Ministry," Dr. T. F. Gullixson of Luther Theological Seminary, St. Paul, Minn., has several fine quotations, which are worth heeding also in our own circles. The first is from Faunce's *The Educational Ideal in the Ministry* and reads: "On the one side of the minister is the world's scholarship, whose method he must understand, whose growing results he must keep close at hand. On the other side is the human group committed to his charge, souls struggling, sinning, aspiring, crying for a clew to life's maze and a lift in its burden-bearing. Between these two stands the minister, not as a middleman,—a timorous and commercial designation,—but as constituting in himself the higher synthesis of knowledge and sympathy, of scholarship and character. He sees that the world of scholarship is sometimes given to extremes, that it may become arrogant or reckless. He sees that the human group before him are sometimes blind and deaf to the truths they most need. The care for truth and the cure of souls meet in the heart of the minister." Again: "Any man can secure attention for a few Sundays; but can he hold it for twenty years? Any man can secure absorbing interest by sensationalism in speech or garb or action; but the penalty of using strong spices is that the quantity of spice must be constantly in-

creased to stir the jaded palate. Mere exhortation soon becomes wearisome to him that gives and him that takes. Physical fervor will not long serve as a substitute for ideas. Pulmonary eloquence soon exhausts itself and its audience. A hortatory pulpit is futile except as based on *constant instruction*." Equally apt and timely is this quotation from C. E. Jefferson: "The high priests of science are all of them without exception dogmatists. Tyndall, Huxley, Spencer, and all the rest of them have been as dogmatic as the apologists of the second century were. That has been characteristic of all the mightiest opponents of the Christian Church. When we are met on every side by ideas as sharp as lances and solid as spears, we cannot conquer with hands filled with mist or with mush." — Dr. Christensen of Augsburg Seminary, Minneapolis, Minn., closes his fine article on "The Christian Student and the World Crisis" with the stirring words: "To the world crisis now upon us there is no real answer save the message of Christ. And the message of Christ can be transmitted only by hearts which His love has touched and minds which His truth has illumined. In the Christian student of today lies the brightest hope of the world tomorrow." Here certainly there is much food for thought also for us as we contemplate the crying needs of our time and our divinely imposed duty to answer it with the truth sent down from heaven.

J. T. M.

Delirium Chiliasticum. — Mussolini and Schuschnigg in prophecy. Anything is possible in the theology of premillennialism. The conclusion of an article in the *Defender* magazine for April, with the caption "Recent Prophetic Trends," reads: "Students of Bible prophecy have long thought what a remarkable link it would be in the chain of prophetic events if Mussolini should some day grant permission for Schuschnigg to restore the old Roman House of Hapsburg by returning Otto to the throne of Austria. This would mean that Schuschnigg, as dictator, would occupy the same position toward Otto that Mussolini holds toward the King of Italy. So, when the following Associated Press dispatch came over the wires from Vienna a few days ago, the average reader saw in it only a piece of front-page news; but persons possessing spiritual illumination saw in it a most significant prophetic trend: 'Chancellor Kurt Schuschnigg today openly committed his government party to support of propaganda for restoration of the Hapsburg dynasty in Austria. He stated, increasing official support would be given to the campaign to place the twenty-four-year-old Archduke Otto of Hapsburg on the throne.'" The opening sentence reads: "The only way to keep step with the progress of international events is to have your Bible open while you read the newspaper," and this is the theme of the article: "Accompanying the restoration of Rome to its imperial power and glory, a proud, haughty man stands up like a black specter on the horizon of the end-time. *This man is the Antichrist*. As the curtain drops at the climax of the age, he will be the most powerful figure in the world. His tragic reign will be followed by the inauguration of a theocratic form of world government, over which Jesus Christ will personally preside." The theme is carried out in statements like these: "The revived Roman Beast of the end-time, alluded to in Rev. 13, 2, is now taking form before our eyes. Both the nondescript creature of Dan. 7, 7 and the Roman animal of Rev.

13, 1. 2 possesses ten horns. This refers to the fact that the Antichrist empire of the age-end will be governed by ten puppet dictators, who will be under the control of one superdictator. "There came up among them *one little horn.*" We read: "Premier Mussolini shouted, "We rearm on the sea, in the sky, and on land." The beast which John saw, Rev. 13, came 'up out of the sea.' In all probability this part of the vision refers to the rise of the Antichrist and his age-end kingdom out of the Mediterranean Sea. Mussolini's jealousy of the Mediterranean knows no bounds. . . . It is impossible to forecast specific details as to the impending European conflict, but of this we may be certain—out of the melter the ancient Roman Empire will be awakened. One man, described by Daniel as 'a little horn,' will then rule supreme, while the whole world stands in awe, spellbound by his magic." And here is where Schuschnigg comes in: "It must be noted at this point that the Roman Empire has never really ceased to exist. . . . With the passing of the centuries this emblem [the double-headed eagle] was officially retained by Austria under the ruling dynasty, the Hapsburg House. Thus we find, broadly speaking, that the seat of the Holy Roman Empire was in Austria-Hungary as late as the year 1918. . . . Austria, a most important part of the old Roman Empire, passed under dictatorship. Dollfuss ruled until 1935. Then came the present dictator, Kurt von Schuschnigg. Schuschnigg bears much the same relation to the Italian superman today that the ten puppet dictators will bear to the Antichrist when the empire is finally revived." "The attempts to arrange a marriage between Prince Otto and Princess Maria, the youngest daughter of the king and queen of Italy," also figure in this chiliastic phantasmagoria.

Ireland also. Quoting Rev. M. Baxter, our article states: "Dr. Tregelles and Dr. Kelsall in 1846 and B. W. Newton in 1849 pointed out in their prophetic treatises that Ireland, never having belonged to the Caesar's Roman Empire, would have to be separated from England before the Ten Kingdoms are formed."

The "special *Defender* correspondent in Palestine" writes in the same issue: "It is highly significant from a prophetic standpoint that coincidentally with the disintegration of the Gentile system in Europe a baffling international situation should arise in the Near East. Today the ending period of the 'times of the Gentiles' has come into full view. . . . Italy's program of 'silent penetration' continues on an increasing scale in the Holy Land and in all the contiguous countries of the Near East. . . . There are other Italian institutions in Beirut worthy of mention, but space forbids the itemizing of them all. Is there anything in prophecy that seems to even remotely fit the situation projected by Mussolini in the Near East? Dan. 11, 23. 24 declares: 'And after the league made with him he shall work deceitfully; for he shall come up and shall become strong with a small people. He shall enter peaceably even upon the fattest places of the province,' etc., etc. . . . If Mussolini is destined to become the Antichrist, as many Bible students have believed ever since his spectacular rise to power, there is some basis for understanding the amazing system of control which he is building up on all sides of the Mediterranean. John saw Antichrist 'rise up out of the sea,' Rev. 13, 1.

The ancient Roman Empire completely surrounded the Mediterranean Sea. It was for this reason that the Romans called this body of water their 'lake.' Mussolini is jealous of the same sea." E.

Mr. Rockefeller and Church Union. — Under this heading *Christianity Today* (April, 1937) comments on the recent pleas of John D. Rockefeller, Jr., for a united Church, called either the Church of Christ, or the Church of the Living God, "with all sectarian churches as branches, their individual and non-essential differences being preserved, while on the fundamentals of religion — God's love and Christ's living spirit — all would be united." This plea Mr. Rockefeller made on February 17 in connection with the "million unit plan of the Methodist Episcopal Church for the support of the world mission of Christianity," and he reiterated it on March 7, when, speaking in Tarrytown, N. Y., at a union Lenten service of the eleven Protestant churches of that community, he recommended that these eleven churches give up their individual existences and form a cooperative church center, or community church. In his appeal on February 17 he said: "Only a united Christian world can stem the rising tide of materialism, of selfishness, of shaken traditions, of crumbling moral standards, and point the way out." With this illusory ideal of Mr. Rockefeller and his friend the modernistic missionary leader in India, Dr. E. Stanley Jones, *Christianity Today* takes issue, commenting on the project as follows: "One big Church such as Mr. Rockefeller envisages is, in our judgment, not only impracticable and incapable of realization, but it is not even desirable. Such a Church as he proposes, if we mistake not, would not be a Christian Church at all. It would in fact lack all that is distinctive of the Christian Church, all that has made it a source of hope and strength throughout the centuries. For it would be a Church in which 'God's love and Christ's living spirit' would alone be regarded as fundamental. In such a Church belief in the deity of Christ and His atoning death, not to mention other matters, would be classed among the non-essentials. Unitarians and thoroughgoing Modernists could feel at home in such a Church, but not Christians in the historic meaning of the word. For the existing churches to disband in the interest of organizing such a Church would not mean a forward step in the furtherance of Christianity, but its abandonment. In making such a suggestion to the Christian churches of Tarrytown, Mr. Rockefeller — unwittingly no doubt — appeared in the role of their enemy, not their friend. It is not at all surprising that Mr. Rockefeller takes his stand with those who are so zealous for a union of the churches that they are willing to abandon the Christian religion in order to bring it about. It will be recalled that it was he who financed the Laymen's Missions Inquiry, which issued *Rethinking Missions*, perhaps the most widely publicized attack on historic, or real, Christianity to which it is possible to point. Having been instrumental in urging the abandonment of what alone has a right to call itself Christianity on the foreign field, it is not surprising that he now urges its abandonment in the homeland. The basic question raised by such proposals as Mr. Rockefeller's is the old, yet ever new question, 'What is Christianity?' If the essence of Christianity is to be found in belief in God's love and

Christ's living spirit, then there is much to be said in favor of Mr. Rockefeller's suggestion. But if the essence of Christianity is to be found rather in the fact that it offers us salvation from sin, conceived as guilt as well as pollution, through the expiatory death of Jesus Christ, the God-man, his suggestion has nothing to commend it. If Mr. Rockefeller had any adequate conception of what sort of religion Christianity is, it is hardly conceivable that he should expect *Christian* churches to take his suggestion seriously." — This clear and convincing argument against the Unitarian community church for which Mr. Rockefeller, an exponent of Fosdick's extreme Modernism, makes his ardent pleas, is in many respects a veritable masterpiece of sound and sanctified reasoning and so deserves the greatest possible support and publicity among those who still adhere to God's Word. Incidentally it also exhibits the intrinsic power of the Christian's position on this score and the utter weakness of Modernism. Really, there is nothing at all to commend this futile philosophy of syncretistic agnosticism in sheep's clothing. J. T. M.

Latitudinarianism Praised. — In an interesting address delivered before the meeting of the Alliance of Reformed Churches Holding the Presbyterian System held in Montreal, Canada, in June and printed in the *Presbyterian*, the governor-general of Canada, Lord Tweedsmuir, while saying much that is true, lost his balance somewhat when he came to the question, What must be insisted on in religious teaching? Here are his words: "This is no new point of view. It was a point of view of Oliver Cromwell, who was always urging the extreme men of his party to remember the difference between essentials and what he called 'accidentals.' It was the point of view of John Bunyan, who was never tired of warning against disputes on what he called 'circumstantials.' Forms of worship and niceties of dogma seemed to him 'shadowish.' 'It is possible,' he says profoundly, 'to commit idolatry even with God's own appointments if we move them from the place and end where by God they are appointed.' It was the point of view also of the great seventeenth-century Anglican divines. Do you remember a passage in Jeremy Taylor's *Liberty of Prophesying* when he pleads that in what he calls 'questions speculative, undeterminable, curious, and unnecessary' there should be a wide latitude for believers? 'I would,' he says, 'that men would not make more necessities than God made, which indeed are not many.'" Here there is food for thought. It is a pity that the line between clear teachings of the Bible on the one hand and mere problems and adiaphora on the other hand is not clearly drawn. A.

Growth of Christian Churches in the United States. — According to the statistical report on religious bodies in the United States, a report begun by Dr. George Linn Kieffer and completed by Mrs. Kieffer after the sudden death of her husband, the total membership of all denominations in the United States in 1936 amounted to 63,493,036. The year before the reported total had been 62,655,632. The Baptists gained 140,308 members, the Reformed Church 81,958, the Lutherans 43,905, and the Methodists 41,798. The total average per cent. of gain when all denominations are considered was 1.33 per cent., while the population gain of the entire

United States is said to have been only .71 per cent. One figure which astonishes us very much is that which represents the gain of the Unitarians, who are said to have won 38,026 members last year. Since the total membership for this organization is given as 98,600, the gain last year in membership was 62 per cent. plus. We are wondering whether this is one of the many instances where statistics "lie" by telling merely a part of the story. A.

Deaths.—Scholarship suffered a grave loss when Canon Streeter, a New Testament scholar of world renown, known everywhere as the author of the work called *The Four Gospels*, met his death in an aeroplane accident in Switzerland. Though a student of Dr. Sanday, he could not be classed as a conservative. He was a professor at Oxford.—From New York comes the news that Dr. Charles E. Jefferson died. For almost forty years he was pastor of the Broadway Tabernacle in New York City. Through his numerous books and his lectures he has become widely known.—Lutheran scholarship suffered a heavy loss through the death of Dr. Leander S. Keyser, professor emeritus of Hamma Divinity School, Springfield, O. The author of twenty-four books, he the last years of his life battled ably and valiantly for the divine authority and the inerrancy of the Scriptures. He died in his eighty-first year. A.

Deceased.—On April 25 Dr. George Lynn Kieffer, statistician of the National Lutheran Council and very active in its various endeavors, died suddenly of heart failure. He was well known throughout the United States as the man who did the work which Dr. H. K. Carroll had done before him, that of compiling the annual census of the churches of the United States for the *Christian Herald*. A.

On Lodge Funerals.—Contributing an article to the *Christian Century*, a pastor speaks of improprieties which confronted him in connection with funerals. While his point of view is different from ours, we see that we are not the only ones who are shocked by certain kinds of funerals. He writes: "Sometimes these arrangements [that is, funeral arrangements made by the undertaker and the family] were surprising and disconcerting, to say the least. For instance, I had been told upon arrival for a funeral that, since the deceased belonged to both lodges, the Philanthropic Tribe of Hairy Apes and the Regal Syndicate of United Brethren were having funeral rituals also and that the Hairy Apes (who bungled their ritual atrociously) would like to have their service first. Then, when my turn came (which, you may be sure, I made noticeably brief), I had to climb over the knees of several people in order to get before a microphone hooked up to an amplifier that threw my words back at me as if I were having a green-apple war with the mourners up-stairs. Finally, after every one had 'paid his respects' to the deceased and the bereaved ones had been told what 'a wonderful funeral' it was, I might be informed that we were driving to a cemetery thirty-five miles away, where the American Legion were scheduled to bang their volleys into the air, each time having to wait for that nervous fellow in the middle who did not seem able to get his rifle reloaded." A.

Darwin Again Discussed.—The London correspondent of the *Christian Century*, Dr. E. Shillito, writes as follows: "It was the turn of biology to provide the chief subject this year for the British Association's meetings at Nottingham. Sir Edward Poulton, the president, first attended the meeting of this society at York in 1881. He has lived in years in which evolution has been studied with amazing thoroughness, and he himself has played no small part in that study. There is no final agreement among scholars even now; but certain interpretations and the hopes based upon them have been tried and found wanting. The belief in 'progress' as it was understood in the latter decades of the nineteenth century has been abandoned, and a more sober concept is taking its place. We can certainly modify the struggle for existence by our deliberate planning. But there is little to encourage those who make Darwin into the prophet of a Marxian order, and the unwarranted application of biological science to the spiritual life of man has been largely abandoned. Sir Edward gave a valuable survey of evolution as it is interpreted today." Coming from the camp of Modernists, this is interesting testimony. A.

Mexican Mission-Work in San Antonio.—After having frequently expressed the wish that they might find a man able to minister to the Spanish-speaking people in their State, our brethren in Texas were able in 1925 to call Rev. Sergio Cobian, who joined our Synod, having for a number of years served as missionary of the United Lutheran Church in Puerto Rico. He began his endeavors among the Mexicans in San Antonio. His efforts were richly blessed. The first quarters of the mission soon became too small, and in 1927 a chapel and a school were built. A Christian day-school was started; and since the enrolment was very encouraging, a regular teacher was called, Mr. L. W. Meissner, who began his work in 1928. Pastor Cobian preached in other places besides San Antonio and started missions in Vanderbilt and Three Rivers. The San Antonio station remained the chief one, there being about 100,000 Mexicans in that city, forming about two-fifths of the entire population.

When Pastor Cobian in 1930 went back to Puerto Rico, Rev. Melendez was called to succeed him. Teacher Meissner had to be shifted from one place to another to hold the schools that had been established at various places. In the mean time the school in San Antonio had two different teachers in the persons of Mr. W. Kottmeyer and Candidate O. Naumann, the latter now pastor of our Three Rivers mission. On account of the transient character of the people served in this endeavor the congregations are not so large as they should be when one considers the number of those baptized and confirmed. In fact, their size would be three times as large if all those that were confirmed had remained with their particular church. A.

Brief Items.—The public press brings the news that the Protestant Episcopal Church, in convention assembled in Cincinnati, has asked the Presbyterian Church in the United States of America (Northern Presbyterians) "to join it in steps to achieve organic union." A commission was authorized to confer with representatives of the Presbyterian body to draft a concordat. What, according to the reporter, is hoped for is

not so much a physical union of the two denominations as "an early agreement on fundamental principles of doctrine," which will ultimately lead to greater unity. Besides, at this convention the proposed World Council of Churches was endorsed, and it was agreed to send delegates to a preliminary conference, to be held in Holland, May 9, 1938. A cynical bystander may say that he does not see any reason why parties that have carried on a more or less conspicuous flirtation for so many years should not finally get married. This is not our real sentiment. What causes us concern is the question whether this step will lead Christendom still further into the bog of indifference and doctrinal laxity. — The centennial of its foreign mission-work which the Presbyterian Church in the United States of America (Northern Presbyterians) observes this year was focused on October 31, because it was on that day in 1837 that, according to a resolution of the General Assembly, the newly appointed Board of Foreign Missions met in Baltimore to organize and begin its work. At that first meeting it was resolved to have an executive committee, which was to appoint an assistant secretary and a general agent. As seat of the executive operations of the Board, New York was chosen. — Stanley Jones was quoted as advocating that American Christians boycott Japanese goods as a protest against the war which Japan is waging in China. Frederick J. Libbey of the National Council for the Prevention of War published a letter addressed to Stanley Jones in which he asks the evangelist to withdraw his suggestion because if such a boycott were entered upon it might lead to war with Japan. A cablegram from Stanley Jones sent in reply states that he will comply with Mr. Libbey's request if an effective substitute is available or if Christians are not united on the proposal he made. These facts are reported by the *Christian Century*. — "The Church Situation in Germany" was brilliantly analyzed by Dr. Niebuhr. The Roman Catholic Church, he said, is fighting Hitler on a political level and would probably be satisfied with a concordat similar to that with Mussolini. "It is a case of two institutions, each concerned with self-glorification. The Lutheran Church, on the other hand, is fighting the Nazis on religious grounds. Their wish — just the right to preach their own Gospel — is a narrow one, but for that very reason is clear. In this country, if such a situation arose, the wish would probably be so broadened by the condemnation of social evils that it could not be so easily maintained. Though the Lutheran leaders are mostly Barthians, Dr. Niebuhr finds that they are beginning to develop a social gospel as a by-product of their experience in this struggle." We pass on this paragraph, written by the New York correspondent of the *Christian Century*, without comment, not being able to judge whether the facts are correctly reported or not. — The well-known U. L. C. A. seminary at Mount Airy, Philadelphia, has added a new professor to its faculty, the Rev. Paul J. Hoh, who is to establish a chair of Missions in the seminary. Incidentally it may be mentioned that the undergraduate student-body in this seminary numbers 78, while the graduate school, in which many pastors of the vicinity are enrolled, has during the last two or three years had an average enrolment of 75. — In Russia, as the *A. E. L. K.* reports, the leader of the propaganda of the godless admits that the movement of which he is the head has failed

of success. The reason, he holds, is that the godless people have been too confident and have believed that interest in religion would die by itself. There is still, or there is again, to be seen great interest in religious services. A law of the Soviet government says that, if a congregation is to be registered, it must have at least twenty members. We are told that there are today thirty thousand such congregations in Russia. The leader of the movement of the godless, however, admits that the number of churches is far larger, because many congregations have not registered. "Why do the heathen rage and the people imagine a vain thing?" — In Italy recently a priest was deposed because he had stated that, when he celebrated Holy Communion July 26, 1936, and broke the sacred wafer several drops of blood squirted from it, a "miracle" which he interpreted to be a warning to the evangelical Christians in his village to drop their errors and come into the fold of the holy Mother Church. The matter was investigated, and the priest was proved to have made a blasphemously false statement. His punishment consists in being given again the status of a layman with the provision, however, that the law of celibacy will continue to be binding for him. How about such supposed miracles in the past? is our query. — The Privilegierte Wuerttembergische Bibelanstalt observed in September, 1937, the 125th anniversary of its founding. That we are much indebted to it will be acknowledged gratefully by all who are using Nestle's edition of the New Testament, because it is issued by this society. — In the *Presbyterian* of October 21 an interesting description is submitted of a Christian chapel the ruins of which have been found in Dura-Europos on the Euphrates River. The chapel was built at least as early as 232 A.D., because that date is given on the wall. But since this inscription may have been made when repairs had become necessary, the chapel perhaps is of far earlier origin. It is held that this is the oldest known Christian chapel. It was located in a house and may in periods of persecution have been used as a secret meeting-place. The paintings represent Adam and Eve, the Good Shepherd, the healing of the paralytic, the stilling of the storm on the sea, sinking Peter, the women at the sepulcher, David and Goliath, the Samaritan woman at the well. There is here valuable confirmation of the fact that our New Testament books were accepted as Holy Scripture at this early date. — According to the *Lutheran Companion* a strange find was made recently at Vestonice, Czechoslovakia, by Dr. Carl Absalon. Amid the bones of extinct mammoths this scientist discovered the image of a woman carved in ivory, the origin of which he thinks must be placed thirty thousand years ago. He holds that we have here a production of the Stone Age. The astonishing fact is that the image does not represent a person with a brutish, expressionless face, but a being which is said to have had "a noble and sensitive face with arched ridges over the eyebrows, a long, slightly upturned nose, and a long chin." The *Lutheran Companion* writer says, "Although striking likenesses of animals have been found painted on the walls of caves in Spain, this is the first true face of a human being to be discovered, and it does not resemble an ape." — Der Jesuitenorden veröffentlicht zur Zeit 26 Zeitschriften allgemeiner Art, 152 wissenschaftliche Zeitschriften, 77 Missionszeitschriften, 296 Erbauungsblätter, 261

Vereinsblätter, insgesamt 1,112 Organe in 50 verschiedenen Sprachen in einer Gesamtauflage von 144,206,769 Stueck mit 13,340,060 Beziehern. Die Ordensuniversität in Rom, die *Pontificia Universitas Gregoriana*, zaeht 75 Professoren und 2,198 Studenten aus 53 Nationen. (A. E. L. K.) A.

II. Ausland

The Edinburgh Conference.—Soon after the big Oxford meeting, which discussed the Church chiefly in its attitude toward the world and the State, a similar conference was held in Edinburgh, where doctrine held the place of prominence. A number of Lutherans were present. A writer in the *Lutheran Companion* says, writing from Edinburgh: "Lutherans form a large group of delegates to Edinburgh, in spite of the fact that the forced absence of a delegation from the Lutheran churches of Germany has lessened their numbers. We have enjoyed a stimulating fellowship with our brethren here that has been most refreshing. Besides the American Lutherans from the United Lutheran Church, the Augustana Synod, and the Norwegian Church representatives are here from the Lutheran churches of Sweden, Norway, Denmark, Finland, Holland, Latvia, France, Hungary, Bohemia, Poland, Roumania, Slovakia, Alsace-Lorraine, and India, numbering about fifty in all." The Conference had been called "to discover and assert the underlying unity which binds us together through our common loyalty to our one Lord and Master, Jesus Christ." Furthermore it was hoped the meeting and the work done there might "help the churches to realize in things both outward and inward the full unity of the body of Christ." The assembly was divided into four sections, which studied respectively the following topics: "The Grace of our Lord Jesus Christ"; "The Church and the Word of God"; "The Church of Christ: Ministry and Sacrament"; "The Church's Unity in Life and Worship." The writer in the *Lutheran Companion* avers that a remarkable unity in the fundamentals of our Christian faith became manifest. Some of his sentences should be quoted: "The liberal, humanistic innovations that have so largely characterized much of American Protestant thought of the last half century have fared badly here in Edinburgh. The historic faith of Christendom is not outmoded. The revelation of God in Christ is the only light for our generation. We must be modern to the fingertips in presenting Christ to our age, but it must be the Christ of the cross and the resurrection, the ever-living Savior who is contemporary with every generation." This reporter does not seem to feel that the differences in doctrine between the various church-bodies must be stressed. He says: "The discussions had revealed the many-sidedness of the interpretations of Christian faith. Historical circumstances, racial characteristics, national isolations, as well as varied temperaments have all had their influence in the shaping of Christian thought. At times the classifications of the Continental, the Oriental, the British, and the American mind have suggested themselves as typical of the cleavages in the thought of the churches. But it has been reassuring to discover behind all this how eager the opinion of all the churches has been to reproduce the classic, Scriptural pattern of Christianity." That this reflects a

unionistic attitude, which, if it became general, would stifle all Scriptural Christianity, ought to be apparent to all discerning observers.

Quite interesting and instructive, even though reflecting the views of a Modernist, are the remarks of Charles Clayton Morrison, editor of the *Christian Century*, on the discussions at this conference. To our amazement he reports that the section which discussed "The Grace of Our Lord Jesus" adopted a statement on God's sovereignty and man's free will which sounds remarkably orthodox. He says that there was incorporated in the report of this section "a statement of God's sovereignty and man's free will, both of which are affirmed, while it is declared that all attempts by theologians 'on philosophical lines to reconcile the apparent antithesis of God's sovereignty and man's freedom are not part of the Christian faith.'" We are of course aware that the term "man's freedom" is ambiguous. If instead of that phrase the term "man's responsibility" had been used, we should have the desired clarity. Dr. Morrison furthermore reports that, when the concept "Word of God" was looked at, the term was not regarded as synonymous with the Bible. It seems the conference was satisfied with the declaration that the Word of God is in the Bible. On the number of the Sacraments, he says, no proclamation was made. However, "the point at which Sacraments become a barrier to unity is in their administration. Who may celebrate them? This raises the question of ministerial orders." As to efforts to unite the Church he reports: "There was every evidence of a deep desire for unity. . . . The American Episcopalians especially won praise for the breadth of view which they displayed." Dr. Morrison thinks that, if the conference had lasted three months instead of merely two weeks, there would have resulted "the constructive reconciliation of many differences and misunderstandings." Let misunderstandings by all means be removed, we say, but above everything else let us remain faithful to Him who has said: "If ye continue in My Word, then are ye My disciples indeed."

In the *Lutheran Companion* of September 23 Pastor C. A. Nelson of St. Paul, Minn., who attended both the Oxford and the Edinburgh conference, says: "It might be said that we American Lutherans who were present found ourselves usually closer to the continental outlook than that which was represented from America. May it not be our mission in our land to insist always on the priority of Scriptural thinking even when it concerns practical measures? . . . The cleavages here (i.e., in Edinburgh) seem to be between churches of the center, the right, and the left. In the center group are found the large bodies of Lutherans, Anglicans, Reformed, and great numbers of others who think along similar lines in regard to the Word and the Sacraments and the Ministry. In the right group are the Eastern Orthodox and the Anglo-Catholics, whose emphasis is more sacramental, and on the left those of the free churches, such as Quakers and Baptists, who would be free from any sacramental or Scriptural means of grace. On the surface of things one goes away from such a meeting with little enthusiasm for any dream of an organically reunited Church. But that is beside the point. Far more important it is to learn concretely that in the face of the present chaotic world situation Christians of every Church are supremely anxious to

reveal to the world the mind of Christ. To me it seems important that we in American Lutheranism should think clearly through the issues of ecumenical Christianity. The Lord has given our Church a large place in American life. If we are to fulfil our destiny, we must be prepared to witness to our age with a united voice. Not only must we face the problems of ecumenical Lutheranism, but we must learn how to live side by side with our brethren in other churches in a spirit of friendship and yet without surrendering that which is native to our Church's genius." Having "a united voice" is of course the ideal which we must all work and pray for. "Living side by side with our brethren in other churches in a spirit of friendship" is another important matter. Whatever is done, however, let it not be vitiated by the infusion of disloyalty to our divine Savior and indifference to what He has revealed.

A.

Britain's New Marriage Law.—The *Churchman* for August writes editorially: "In the face of the effort to secure at the coming General Convention an addition liberalizing the canon on divorce of the Protestant Episcopal Church, the passage of the marriage bill by the Parliament of England is of special interest. The new law adds to the present single ground for divorce, adultery, the grounds of cruelty, desertion, and insanity, procedure to be instituted after three years of marriage. This measure marks the first change in divorce practise in the British Isles since 1857. The debates in the House of Lords aroused deep interest, and the sessions were not without color. On at least one day, according to the parliamentary correspondent of the *Manchester Guardian*, 'there was a large attendance, and the afternoon sun poured down upon the gay sleeves of the bishops and the gay frocks of the peeresses in the galleries.' The alinement in support of, and opposition to, the bill on the part of the bishops was what one would expect. The Archbishop of Canterbury, while admitting that the bill proposed some timely and valuable remedies against certain abuses, said that 'divorce, and certainly remarriage after divorce, are inconsistent with the principles laid down by Christ and accepted in its own laws and formularies by the Church.' The Archbishop of York, Dr. Temple, though he declared that he did not think it appropriate for an occupant of the bishops' bench to vote for the bill, expressed the conviction that the bill ought to pass, because he believed that it would improve rather than damage public morals."

This is a clear case showing that often the State has to adopt laws different from those of the Scriptures. Dr. Temple seems to understand the words of Jesus (Matt. 19, 8) "He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives, but from the beginning it was not so." While the Church could not adopt as its own the new British law to govern the conduct of its members, the State cannot be faulted for passing legislation of this kind because its laws are intended not only for Christians but for non-Christians as well.

A.

Professor Karl Barth's Gratifying Frankness.—In the *Sunday-school Times* (Vol. 79, No. 7) Ernest Gordon, in his church-review department "A Survey of Religious Life and Thought," quotes Prof. Karl Barth as

speaking very frankly to a conference of theological Liberals assembled recently at St. Gall, Switzerland. He said: "Friends I wish to call you, but *brethren in Christ, no!* For that is just what we are *not!* We are not only disunited on single points, but we are entirely so, even on fundamental and final truths. We owe it to one another, out of a discerning charity, not to mask the open opposition between us. With our 'no,' the clean-cut 'no,' which we oppose to the doctrine of our adversaries, we really take them much more seriously than if we used toward them the 'tolerance' which they desire." To this the *Sunday-school Times* adds editorially: "Professor Barth is anything but clear on the inspiration of the Bible; his views on this and on some other foundation doctrines are not Scriptural; hence these utterances of his are significant." We might strengthen this remark by saying that Karl Barth himself is a religious Liberal and that his unscriptural views differ from those of more extreme and, let us add, more consistent Liberals only in degree. Nevertheless his frankness in making the issue clear between himself and his opponents is most gratifying in this age of all but universal dissimulation.

In its report on Barth the *Sunday-school Times* has also the following: "Again, at the recent international theological conference in Geneva, Professor Barth described the Virgin Birth as an essential sign of the incarnation and denied that one who disbelieved miracles could be a Christian."—"Of the heroic resistance of the German churches to state tyranny, their mobilization of thousands of congregations, their establishment of three new theological schools, he says: 'This was possible only because a theology was awaking which was able to say yes or no and to stand resolutely on the great truths of the Reformation.'" Professor Barth, while praising and upholding the confessional groups in Germany, has not identified himself with them, but has chosen to oppose Nazi tyrannical state opposition as a sort of "lone wolf." In the theological world of today Karl Barth is still an unsolvable enigma, his own rationalism being just as pronounced as his opposition to the common Liberalism prevalent in continental Europe.

J. T. M.

A World Council of Churches.—Those who participated in the Oxford and Edinburgh conferences are anxious to see the work they were engaged in continued. It is proposed to establish an agency which will carry on the work represented by both conferences. In May, 1938, a meeting is to be held in Holland at which sixty people representing the various denominations that cooperated in Oxford and Edinburgh will gather, twelve of whom are to come from America. At that time the constitution is to be drafted for the so-called World Council, and then it is to be submitted to the various churches for ratification. At present there is a committee of fourteen persons, seven from the Oxford Conference on Life and Work and seven from the Edinburgh Conference on Faith and Order, which is to make all necessary arrangements. What the ultimate outcome of all these negotiations will be no one can at present foretell. It looks, however, as if unionism were about to celebrate one of its greatest victories.

A.

Book Review — Literatur

Alttestamentliche Texte zur Bibelverdeutschung des Mittelalters nebst einem Festartikel zum Jubiläum der niederländischen Staatenbibel und dem Glossar zu Band IV—VII. Herausgegeben in Gemeinschaft mit Cebus Cornelis de Bruin, Fritz Jülicher, Willy Lüdtke und Erich Zimmermann von Hans Vollmer, Hamburg. 1937. Akademische Verlagsgesellschaft Athenaion, Potsdam. 222 Seiten $6\frac{1}{2} \times 9\frac{1}{2}$. Preis: RM. 24.

Daß die Herausgeber dieser Serie ihre schwierige Arbeit unter gegenwärtigen Verhältnissen fortsetzen, ist nur mit Freuden zu begrüßen. Was den Inhalt des gegenwärtigen Bandes anlangt, so hat laut des Vorworts Dr. C. E. Bruin den ersten Artikel, eine „Behandlung der ältesten niederländischen Übersetzungen von Luthers Neuem Testament“ geliefert, und Dr. Jülicher hat sie ins Deutsche übertragen. Wir zitieren: „Zu den Texten hat Prof. Lüdtke wieder manche Abschrift aus Münchener Manuskripten beigezeichnet. Dr. des. E. Zimmermann lieferte die Mitteilungen nebst Textprobe zu dem Auszug aus den Proverbien von Heinrich Dissen. Dr. Jülicher bearbeitete das Glossar. Alles übrige stammt von dem Unterzeichneten“ (Dr. Hans Vollmer). Uns haben besonders die synoptischen Textzusammenstellungen interessiert, nämlich zu Gen. 1, 1—7. 20—2, 2; Ez. 20, 12—20; Prov. 31, 10. 14. 18. 22. 24. 25; Jes. 9, 2. 6. 7; 11, 1—5; 60, 1—6; Joel 2, 12 f.; Mal. 3, 1—5. Leider steht uns nur eine holländische Übersetzung zur Verfügung, nämlich die, welche „auf Befehl der H. Hrn. General Staten, bünd. 6 Sprachkundige Theologos, Reformirter Parthey / ausgefertigt / und Anno 1636. zu Leyden zum ersten Mal durch den Druck heraus gekommen ist“. Wir nehmen darum mit um so größerer Dankbarkeit an, was uns hier geboten wird.

P. E. K r e g m a n n

New Testament Commentary. A general introduction to, and a commentary on, the books of the New Testament. Edited by Herbert C. Alleman. Complete in one volume. The Board of Publication of the United Lutheran Church, Philadelphia, Pa. 720 pages, $6\frac{1}{2} \times 9\frac{1}{2}$. Price, \$3.00.

This well-planned and beautifully printed book, constituting an introduction to, and a commentary on, the New Testament, was produced by twenty-eight scholars of the U. L. C. A., headed by Professor Alleman of Gettysburg, who, in addition to furnishing extensive contributions, served as editor. According to the preface the work “is designed to furnish Bible students and teachers with a compendium which would enable them to go further in their study of the New Testament than by means of a handbook for teacher-training. The invitation to contributors stated: ‘It is to be a book adapted to the needs of Bible-school teachers and leadership-training. It is also to be serviceable for the Bible-study of the home, a book for the layman as well as for the pastor.’”

The introduction to the New Testament consists of a rather considerable number of long, special articles, which are designed to furnish the required background for the understanding and appreciation of the New Testament writings. These articles have the headings: The Begin-

nings of the Christian Church; The Formation and Transmission of the New Testament; The Historical Relationships of Christianity; Life, Work, and Teachings of Jesus; The Life and Work of Paul; The Cardinal Doctrines of the New Testament; The Beginnings of Christian Worship; The Chronology of the New Testament; Teaching the New Testament. Since more than one-fifth of the whole volume is given over to this section of the book, the reader can easily see that to the editor and his colleagues this part of their projected work appeared particularly important.

When the commentary proper is considered, one is struck by the absence of the sacred text, which, to save space, is not printed, but must be read in the Bible itself. The comments, undoubtedly owing to the limited number of pages at the disposal of the respective writers, frequently are rather scant and fragmentary. Thus on page 323 the words of Jesus which many Roman Catholics have made their citadel, "Her sins, which are many, are forgiven, for she loved much," should have been given fuller interpretation. But it must likewise be acknowledged that the comments often are penetrating and incisive and that the whole volume gives evidence of deep learning.

Naturally in a volume of such compass the reviewer will find little *naevi*, which he, to render a friendly service, will point out to authors and publishers in order that in a second edition such errata may be deleted. As he does so, he will, if he is not altogether a fool, be mindful of his own fallibility. Little historical errors or misspellings which I have observed and which I have not seen other reviewers draw attention to are the following: On page 37 the "damsel possessed with a spirit of divination" who was healed by Paul is said to have lived in Thessalonica (instead of Philippi); on page 316 the linotype man pressed the wrong key and put an "r" for an "x" in the name of Dionysius Exiguus; on page 17 the quotations from Tischendorf should be harmonized; as they stand, the last one says that the leaves which this scholar found on Mount Sinai in 1844 and published in Leipzig in 1846 were discovered by him in 1859. The German original, which I, in curiosity, compared, is, it must be admitted, not all too clear.

While the volume has numerous sections that deserve high praise, it is in not inconsiderable parts vitiated by a definite and at times bold acceptance of modernistic views. To several of the contributors the doctrine of the inerrancy of the Scriptures evidently is an outmoded tenet, while the social gospel seems to be hospitably received by them. In proof I may point to the statement that the Book of Daniel was not written till the days of King Antiochus Epiphanes (p. 29) and to the remark made in reference to Pilate's use of funds belonging to the Temple treasury for the building of an aqueduct (p. 36): "To provide pure water and safeguard the health of the people would have been a more religious use of the sacred treasury than to expend it in purchasing animals for sacrifices, which in themselves could have no religious value except that which was attributed to them by a primitive conception of God's will and which simply made the unsanitary conditions of the city still worse." To the same class belongs the remark (p. 49): "His [Jesus'] immediate awareness of God was so intense that

men not only saw God in Him, but saw Him as God Himself." How little this was true before the resurrection every Bible-reader knows. The assertion of some modern scholars that Jesus perhaps never claimed the title "Son of David" and "Son of Man" surely should not be dismissed merely with the remark "This may be an overdrastic treatment of the record" (p. 57). What is one to think of a comment like this on Jesus' cleansing of the Temple according to John 2, 12 ff.: "It is Jesus' first visit to the Temple since His youth (Luke 2). John could not conceive of such a visit without the sequel here given"? Will the young reader fail to see the sly hint that perhaps we are here not dealing with sober history, but with John's conception of what Jesus was bound to do? Again, the words quoted (p. 315) on the Annunciation, "The poetical character of the story and the angelic appearance may be regarded as the natural art forms of Jewish piety objectifying an inner experience; but the reality of the divine message is not affected one way or the other by the literary form," should not have been introduced without a protest. The young reader will be puzzled when he is told (p. 320): "Luke, a physician, takes demoniac possession as the popular description of disease and treats it accordingly." Is demoniac possession, then, a delusion? he will ask. Similarly he will shake his head when reading with respect to the account of the Gerasene demoniac (p. 324): "The story is told in the psychology of the day."

In this fashion I could go on and fill several pages, submitting evidence that certain sections of this commentary do not reflect the view of the Scriptures found in Luther and the Confession of our Church, but rather that of Fosdick and Shailer Mathews. It is with sincere regret that I write these words. What a grand thing it would be if the entire Lutheran Church of America stood like a stone wall in defense of the plenary inspiration of the Scripture and its message of redemption and reconciliation, eloquently set forth in numerous passages of this commentary! But there is here presented to the Church and the world, at the side of much noble testimony, a conception of the Bible and its teachings which not merely paves the way for the enemy, but has already hoisted the white flag.

W. ARNDT

Why Do I Believe the Bible Is God's Word? By Rev. Wm. Dallmann, D. D.
 Concordia Publishing House, St. Louis, Mo. 138 pages, 4¾x7.
 Price, 75 cts., postpaid.

Among the numerous enchiridions in the special field of Biblical apologetics this little volume by Dr. Dallmann merits the highest praise. The Dallmannesque style and approach here appear to their best advantage as he presents to the reader compact information, absorbing instruction, cogent reasoning, and impelling proof to show that the Bible is more than a human book. The work belongs into every school, church, and Sunday-school library and deserves study by all church societies. How vast and convincing is the external proof on behalf of the Book! Its appreciation by all good people, its marvelous unity, its wonderful fulfilment of prophecy, its blessed influence everywhere on men of all kinds and their works—all these things unite in demonstrating its superhuman origin. Yet the rich contents hardly satisfy the title. When

the question is asked, "Why do I believe the Bible is God's Word?" then certainly more than the external arguments ought to be considered. In his Introduction the author states that of far greater value even than all external proof is the internal, divine proof, the testimony of the Holy Ghost, who by the Word convinces the believing reader of its divinity. This paramount fact should have been given special attention in a closing chapter forming the climax of its brilliant predecessors. We hope that some day a final chapter will be added showing how the Word of God itself proves its divine authority through the testimony of the Holy Spirit, so that the reader will learn to say, I believe that the Bible is God's Word because God Himself convinces me of this glorious fact by His own witness through His Word.

J. THEODORE MUELLER

The Meaning of Christ to Me. By Robert E. Speer. Fleming H. Revell Co., New York. 192 pages, 5×7½. Price, \$1.50.

A good portion of this book by the senior secretary of the Presbyterian Board of Foreign Missions makes good reading. We are glad to hear Dr. Speer state in the preface that the one purpose of these six chapters (what the earthly life of Christ, the person of Christ, the death of Christ, the resurrection of Christ, the lordship of Christ, and the second coming of Christ mean to me) "is to exalt and glorify Jesus Christ, Son of God and Son of Man, our only Savior, Redeemer, and Lord." He carries out his purpose, too, by bearing unequivocal witness to the true deity of Jesus Christ, the universality of salvation, the objectivity of salvation (he asks a certain minister who declared, "What really saves us is not something which Jesus did nineteen hundred years ago. How can a past fact have present vital power?" to show by what right his Church holds its property, and when the minister produces the title deed, he asks again, "How can an old deed, done long ago, have present validity?" and then makes the application: "All our title deeds are of the past," p. 113), and the *sola gratia*: "The common idea as to this text, Phil. 2, 12, is that it means that a sinner has a share in the work of securing his own salvation. As a matter of fact, it means nothing of the sort" (p. 112). "Paul called himself the *doulos*, the bond-slave, of Christ. . . . This is no servile principle. It is not the depression and dishonoring of life. The real degradation is the futile boastfulness of W. E. Henley's too familiar lines: ' . . . I am the master of my fate, I am the captain of my soul' " (p. 144 f.). But many portions of the book will disappoint the reader. There is a certain haziness in the presentation of various points, due, we suppose, to a lack of clear-cut conceptions of these points. And there are evidences of the legalistic spirit indigenous to Reformed theology. As to the vagueness, why should our author say (p. 90): "There are some who prefer the language of theology and speak of the substitutionary, or vicarious, atonement of Christ"? Why does he prefer to say: "We fall back on the glorious simple teaching of the New Testament: 'Christ also suffered for sins once, the Righteous for the unrighteous, that He might bring us to God' (1 Pet. 3, 18)"? Say at once: "vicarious atonement"! (But do not say: "He did not need to die in order to bring God to us. He had already done that in the Incarnation." Scripture does not distinguish thus between the incarnation and the death of Christ.) What does our author teach concerning

the second coming of Christ? Discussing our book in his *Trends of Christian Thinking*, Dr. C. S. Macfarland says: "Just what Dr. Speer means by it he does not make clear to me" (p. 175). Dr. Speer repudiates the "extremes of dispensationalism" (p. 158). He points out that "nowhere in the vision (Rev. 20, 4—10) is it said that these martyred saints reign with Christ on this earth a thousand years" (p. 175). Is he a post- or a premillennialist? It is hard to decide. But he does believe in some kind of kingdom-of-God millennialism. And on page 183 he tells us that "the full achievement of the glory of heaven must wait for the complete regeneration of earth"; but on page 171 he disagrees with those "who tell us that the whole world must be converted before Christ comes back." He has not made his exact position clear to us. But it is clear that his teaching on the second coming is not that of Scripture. His description of faith and religion on page 42 is unclear, misleading, and thus positively wrong. As to the legalistic tenor of the book: summarizing and commending the opening chapter of our book, Dr. Macfarland writes: "Jesus gives us, first, 'an ideal character to contemplate.'" Dr. Speer actually puts it that way. He writes: "This is the first simple meaning and use of the earthly life of Christ. It meets our need for an occupation for our minds at all times, in all places. It meets this need in the fullest and most effective way by furnishing us with an ideal character to contemplate" (p. 13). The forgiveness of sins gained by Christ is not put first. It is mentioned in this chapter, but mentioned *here* only as impelling us to forgive each other (p. 30). Chapter 5, "What the Lordship of Christ Means to Me," is an instructive study on the meaning of the five Greek words translated by Master and Lord: *didaskalos*, *kathegetes*, *epistates*, *kyrios*, *despotes*. Many fine, Scriptural statements are made on the meaning and implication of these titles. But the thought stressed again and again is that "the Lord Jesus Christ is Owner of our lives. We are not our own. We belong to Him." The chief thought, that Jesus is "my Lord, who has redeemed me . . . with His holy, precious blood" is indeed expressed, but not stressed. The *duty* we owe to our God and Lord is uppermost in the mind of the Reformed theologian.

TH. ENGELDER

What Jesus Means to Me. By Raymond Calkins. An address in pamphlet form. The Abingdon Press, New York. 53 pages. Price, 35 cts.

We do not review this pamphlet because it has any intrinsic merit, but merely because it presents a new type of doctrinal danger to our churchgoing people. As is well known, the pendulum is now swinging back from the extreme left of atheistic denial to a more cautious type of opposition to the truth of salvation. The old Modernism appears as a "new Modernism," which conceals its venom more carefully under a coating of orthodox expression and appeal. The theology of *What Jesus Means to Me* is a fair sample of what the "new Modernism" has to offer. The theme of the discourse may be described as a plea for greater appreciation of Jesus as the "One towering over every other personality" (p. 7) or as "the world's greatest Teacher" (p. 9 ff.). "There seems to be more of God in Him than I find in any other man" (p. 14). Thus the "new Modernism" does not advance one step beyond the old

Modernism: It is thoroughly Ritschlian, just as its predecessor was. For example, in order to become a disciple of Christ, it is not necessary to believe the truths of the Gospel or to repent and to be converted. The vital question rather is: "Am I willing to follow Christ as my Master and Friend?" Nor is the Bible any longer the authoritative source and norm of faith. "If the Bible is your authority in morals, then slavery is right, and polygamy is right, and war is right" (p. 26). The only authority is that of personality, as this is revealed in its supreme perfection in the person of Christ, and this calls for obedience, loyalty, and self-sacrifice (p. 28). To the author salvation means no more than has been expressed in a couplet as follows: "Salvation, why, 'tis only this, Salvation from my selfishness." Hence, what the "new Modernism" means by salvation is nothing more than human self-redemption by imitation of the perfect personality of the man Christ. The peril in it is that, since the old ravening wolves are prowling about the fold in a new style of sheep's clothing, it becomes all the harder for the flock to distinguish the foe at the gate.

J. THEODORE MUELLER

The Doctrine of the Work of Christ. By Sidney Cave, D.D. Cokesbury Press, Nashville. 317 pages, 5½×8. Price, \$2.50.

This book is primarily a chapter in the history of dogma, namely, that pertaining to the doctrine of the work of the Savior. Chapter I, on "The First Three Gospels," and chapter II, on "Some New Testament Interpretations," are the weakest part of the book; for the author here shows the influence both of the Reformed and of the Modernist tendencies. He states: "The bread He gave was a symbol of His body, which would be broken; the cup a symbol of the blood of the covenant outpoured for many" (p. 43). In explaining Gal. 3, 6-14, the author says: "These famous words have been interpreted to mean that Christ endured the actual curse of God. If that were so, then not grace, but penal justice, is the final principle of God's rule; for only when the claims of penal justice have been satisfied, was the way of grace available for men" (p. 59). It seems that many present-day theologians cannot understand that both the justice and the love of God were concerned in the work of redemption, that, while His righteousness and justice were satisfied, He at the same time gave the highest evidence of His love. But one who wants to have a brief and convenient description of the various theories connected with the doctrine of the work of Christ, from the Penal Theory to those held by Barth and by Moberly, will find this book very valuable.

P. E. KRETZMANN

Die Mitte der paulinischen Botschaft. Die Rechtfertigungslehre des Paulus im Zusammenhang seiner Theologie. Von Heinz-Dietrich Wendland, D. theol., Privatdozent in Heidelberg. Vandenhoeck & Ruprecht, Göttingen. 1935. 48 Seiten 6¼×9½. Preis: RM. 2; gesenkter Auslandspreis: RM. 1.50.

Diese als Vortrag verfaßte Schrift haben wir sehr gern gelesen. Es wird darin die Lehre Pauli von der Rechtfertigung vorgetragen, und wer die lutherische Lehre kennt, wird gleich sehen, daß unser Bekenntnis und Vater Luther auch in diesem Stück rechte Schüler Pauli sind. Man muß sich allerdings in etwas an

die Nebenweise des Verfassers gewöhnen; er verwendet gewisse Ausdrücke wie zum Beispiel Eschatologie in einem für uns merkwürdigen Sinn; doch zeigt der Zusammenhang bald, wie er seine Worte verstanden haben will. Treffend sagt er (S. 28): „Der Ursprung der paulinischen Versöhnungslehre ist dies ganz Unfassliche, daß der zürnende Gott, dessen Verdammungsurteil Juden und Heiden dem Verderben ausliefern mußte, da alle schuldig sind, selber es ist, der durch das Opfer seines Sohnes, den er für uns alle dahingegeben, die Welt mit sich versöhnt (vgl. Joh. 3, 16).“ Ferner (S. 31): „Gerechtersprechung gibt es nur vermöge der Erlösung in Jesu Christo. Diese geschah, indem Gott Christum als Sühnemittel hingestellt hat in seinem Blut, Röm. 3, 24. 25. Der Kreuzestod Jesu ist demgemäß die Verwirklichung der Rechtfertigung. Durch ihn geschah die Sühnung der Sünde im doppelten Sinn: als Vollzug der richtenden Gerechtigkeit Gottes und als Vergebung der Sünde, als Freisprechung. Nun steht Gott da als der Gerechte, der doch gnädig vergibt, 3, 26b.“ Allerdings mußten wir wiederholt Fragezeichen an den Rand setzen. Wenn (S. 41) ein Unterschied zwischen Pauli und Luthers Lehre angenommen wird und (S. 6) der Verfasser einen Gegensatz zwischen Luther und der „Orthodoxie“ macht, so verwechselt er nach unserer Überzeugung Inhalt und Form; denn daß die großen lutherischen Dogmatiker wesentlich die Lehre Luthers von der Rechtfertigung vorgetragen haben, ebenso wie auch die Lehre Luthers die genuin paulinische Rechtfertigungslehre ist, kann man doch nicht leugnen.

W. Arndt

The Smalcald Articles. A Reprint from the *Concordia Triglotta* in Commemoration of the Four-hundredth Anniversary of the Presentation of This Confession of the Lutheran Church at Schmalkalden, Germany, 1537. Concordia Publishing House, St. Louis, Mo. 31 pages. Price: 10 cts. a copy, postpaid; dozen, 72 cts., and postage; 100, \$5.00, and postage.

It is just too bad that this fine reprint of the Smalcald Articles appears so late in this anniversary year. But if the pamphlet is ordered at once, it may yet be used for private reading or group instruction in church-school or other classes before the year is over. And if not this year, then use it in the next. The Smalcald Articles are Luther's own confession against the Papacy and other enthusiasts, and for this reason they ought to be dear to us. Here are vital doctrines of our faith, set forth in simple, forceful language, which both the old and the young in our Church can understand. What does the Lutheran Church teach on Justification, Excommunication, Ordination and the Call, the Church, Confession, the Keys, the Lord's Supper, Baptism, the Gospel, Repentance, the Law, Sin, Antichrist, the Invocation of Saints, the Mass, etc.? Give your people a chance to find out by ordering, and interpreting to them, these excellent Smalcald Articles.

J. THEODORE MUELLER

Der Humanismus und die Wiedervereinigung der Konfessionen. Von Robert Stupperich, Lic. theol., Dr. phil. M. Heinicus Nachfolger, Leipzig, 1936. (Schriften des Vereins für Reformationsgeschichte, Nr. 160.) VIII und 133 Seiten. Preis: RM. 4.

Dieses Heft „sucht die Bedeutung und Wirkung der erasmischen Richtung im Zeitalter der Reformation festzustellen“. Es handelt sich aber hauptsächlich um die dreißiger und vierziger Jahre, nachdem es sich in Speyer und Augsburg geeigt

hatte, daß die Reformation festen Fuß gefaßt hatte. Die lutherische Kirche war lebenskräftig, und verständige Katholiken sahen ein, daß man mit der neuen Kirche rechnen müsse; diese ließ sich weder einfach ignorieren noch ohne Aufruhr unterdrücken. Das führte zu Einigungsversuchen, in denen sich vor allem die Humanisten hervortaten, die sich in beiden Lagern fanden. Sie suchten einen Ausgleich „auf mittlerer Linie“, und der Verfasser zeigt, wie sich gerade darin der Unterschied zwischen humanistischem und lutherischem Glauben zeigte. Besonders interessant ist die Schilderung der großen Konvente zu Hagenau und Worms im Jahre 1540 und in Regensburg 1541. Der Verfasser meint, dort sei man sich so nahe gekommen wie nie zuvor (S. 4). Das ist wohl wahr, sofern die Humanisten auf beiden Seiten in Betracht kommen; die waren eben Unionisten; und wie die einigen wollten, zeigt sich in dem Artikel von der Rechtfertigung; die Einigungsformel war so gefaßt, „daß jede der beiden Parteien sie in ihrem Sinne deuten konnte“ (S. 126). Luther urteilte, „daß kein‘ schädlicher‘ Schrift seit des Anfangs unsers Evangelii wider uns gestellet“ worden sei (S. 128). In der Sache sei ein Vergleich ausgeschlossen, wenn Rom bleibe, wie es sei; „denn es ist unmöglich, Christum zu vergleichen mit der Schlange“. Bleibt das Papsttum, so ist ein Vergleich unmöglich; die Evangelischen haben ihre Lehre zu bekennen und nicht zu fragen, ob die andern sie anerkennen oder nicht. Lehnt sie der Gegenteil ab, wozu sich dann vergleichen? Nimmt er sie an, warum schafft er dann die Mißbräuche nicht ab? Darum sollten der Kaiser und seine Theologen Gott die Ehre geben und bekennen, daß sie die Rechtfertigung bisher falsch gelehrt hätten (S. 127). — Es mehren sich die Schriften, die, wie die gegenwärtige, zeigen, daß Luther den Erasmus besser gekannt hat als diejenigen unter unsern Zeitgenossen, die den großen Humanisten schier abgöttisch verehren. The o. Hoyer

Luther and His Work. By Joseph Clayton. The Bruce Publishing Company, Milwaukee. 292 pages, $5\frac{1}{2} \times 8\frac{1}{2}$. Price, \$2.50.

Just a few years ago three books by Roman Catholic writers, Denifle's *Luther and Luthertum* (Mainz, 1904), Grisar's *Life and Work of Martin Luther* (German edition, Freiburg, 1924/5; English translation by Lomond, London), and Maritain's *Three Reformers* (1928), caused quite a stir in Protestant, specifically Lutheran, circles. Here we are offered a philosophy of the history of the Reformation from the standpoint of a liberal English Roman Catholic. The book, unlike those mentioned above, breathes an open and irenic spirit, even though the author has not understood the principles of the Reformation. The entire presentation is very stimulating, challenging the Lutheran reader to examine the records; for one not sure of his Reformation history and of the writings of Luther had better make some very careful comparisons lest he be carried away by assertions boldly made, but not truly authenticated. The author, as the publishers also state, has endeavored to be impartial; but his misunderstanding of Luther's motivation often causes him to make statements which cannot go unchallenged. He asserts, for example, that Luther "made the center of authority internal," that he introduced "a new theology, placing man's private judgment in the seat of authority," that the qualities which endear Luther to his followers attract "where feeling is ranked above intellect" (pp. 41. 84. 117). He also raises the false charge against Luther and the Lutherans that they teach consubstantiation in the Sacrament. And yet the book is eminently

worth while to the Lutheran theologian, particularly on account of the last third of the book, which discusses at some length the Roman Catholic reaction to the work of Luther.

P. E. KRETZMANN

Reformation Lectures. Delivered at Valparaiso University. By E. G. Schwiebert, Ph. D. Valparaiso, Ind. 1937. 298 and V pages (plano-graphed), $8\frac{1}{2} \times 11$.

We heartily welcome and cordially recommend this book. It presents the results of years of painstaking research on the part of the author, whose university work, both for the Master's and for the Doctor's degree, was done in the field of Luther investigation and who has carefully and repeatedly examined all evidences "*an Ort und Stelle*." There are four sections: The Background of the Reformation; The Evolution of European Philosophy Preceding the German Reformation; The Physical Environment of the German Reformation; The Spiritual Growth of the Reformation. The reader is brought into the very midst of the scenes among which the stirring drama of the Reformation was enacted. Untenable notions, though of long standing, are quietly removed by the author, with sufficient authentication to substantiate every statement. In short, this is a book which may well serve every lover of Reformation history and will, we hope, be the precursor of a complete history of Luther and the Reformation from the pen of a Lutheran scholar.

P. E. KRETZMANN

Antisemitism. Historically and critically examined by Hugo Valentin, Lecturer in History in the University of Upsala. Translated from the Swedish by A. G. Chater, New York. The Viking Press. 1936. 324 pages, $5\frac{1}{2} \times 9$. Price, \$3.00.

This work, written, as the foreword of Professor Willett of the University of Chicago says, "by an eminent professor of the highest academic standing," is a rich mine of information for all who desire to study the subject of anti-Semitism in its various ramifications. From the religious standpoint there are statements in the book which we have to reject, for instance, the criticism of the gospel stories pertaining to the trial of Jesus (p. 14). In its historical sections, which delineate anti-Semitism in the several ages of the world, the book is extremely valuable. The short chapter on anti-Semitism in antiquity will be read with special interest by Bible students. The statement (p. 25) "Not until the second century A. D. is a pagan (Celsus) thought to have read the Bible" must be modified if modern scholars are right in assigning the famous treatise *On the Sublime*, usually ascribed to Longinus, to the age of Augustus; for in that work the author quotes Moses, speaking of him with high admiration. A striking sentence on p. 47 deserves being included in this note: "During the first eighteen years of the nineteenth century more German Jews were baptized than during the previous eighteen hundred years put together." Touching the present situation, the chapter on the infamous forgery, the Protocols of the Elders of Zion, should be read by all who consider these protocols genuine. Other particularly important chapters have the headings: "Hitler's *Mein Kampf*"; "The Jews' Financial Power"; "The Jews and Bolshevism."

W. ARNDT

Walking with God. Daily devotions, covering the period from October 10 to November 27, 1937. By L. B. Buchheimer. Concordia Publishing House, St. Louis, Mo. 1937. 62 pages. Price: Single copy, 5 cts., postpaid; dozen, 48 cts., and postage; \$3.00 per hundred, and postage.

This notice will again reach the reader when the period for which the booklet is written is past. The cause for which it appeared is so great, however, that this little additional support shall be given. Similar to the former issues in this series, the booklet contains for every day in the period an indicated Bible-reading, a brief devotion based on a Bible-text, and two prayers for each day in the week. Professor Buchheimer has followed the method of setting the theme for the week in the Sunday meditation and then treating subtopics on the week-days. The Sunday topics are: Walking with God; Why does a Christian Go to Church? Our Lord's Challenge (Matt. 16, 26); The Blessings of the Reformation; Strengthening the Faith; The Gate of Heaven; An Earnest Warning (Rev. 3, 2). It is a worthy link in this chain of devotional booklets. May it help to lead Christians into a diligent and devout study of the saving Word!

THEO. HOYER

Mothers' Book. Forty-two meditations for expectant mothers. By Prof. Carl Ermisch, Ph. D., S. T. D., Minneapolis, Minn. Good Samaritan Bookstore, Fargo, N. Dak. Paper cover. 87 pages, 6×8. Price, 35 cts., net.

This book of Dr. Ermisch, who is known as a conservative Lutheran and a good scholar, we can cordially recommend. The author says: "I dedicate this book to the mothers of our country. There are times which make it very hard for them to attend public service, times, however, when they need the consolation and power of God's Word more than ever. These sermonets or meditations are written for the purpose of giving them such spiritual food during the last six weeks." The language is simple, the thoughts are Scriptural, Christ is duly exalted, and the tone is cheerful and reassuring, and we think the booklet will be read with much profit by those for whom it is intended. How Dr. Ermisch, who is a member of the A. L. C. and who belonged to the former Intersynodical Committee, conceives of the doctrine of predestination can be seen on p. 84, where Rom. 8, 29 is treated: "Neither in Romans 8 nor elsewhere does the Bible speak of that kind of predestination which human speculation has built up. To be sure, it speaks of predestination. Paul assures his readers (in Romans 8) who are Christians, but who are puzzled by many problems, especially by their sufferings, that the salvation which they enjoy as Christians is not a matter of sheer accident, but rests on a firm decree of God in eternity to do as He actually does in time. He assures us Christians that He took us, each and every believing Christian, lovingly to His heart—that is what 'foreknew' means—and predestinated us to be conformed to the image of His Son. He chose us, not because we were in any possible way any better than others; but He loved us for Christ's sake. Paul does not touch there upon those who are lost,—no, not in this passage where he speaks of predestination—; he merely assures his

readers who are Christians that their salvation from beginning to end is a work of the loving God, planned in eternity, carried out in time." Taught in this manner, the doctrine of predestination is both simple and very comforting.

W. ARNDT

Readings for Live Programs. Collected by Olaf Lysnes. Augsburg Publishing Co., Minneapolis, Minn. 224 pages, 5¾×8. Price, \$1.00.

Meditations Suggested by Biblical and Other Poetry. By Laura H. Wild. The Abingdon Press, New York. 150 pages, 4½×5. Price, \$1.00.

The first book presents a large and varied collection of interesting and instructive reading-material chiefly for Christian young people's societies. But on account of the wide range of subjects it may be used also in other church-member groups. The selections include such topics as: The Bible, Catechism, Christian Character, Church, Confirmation, Conscience, Marriage, Luther, Lutheranism, Mother's Day, Pentecost, Prayer, Salvation, Mission, Christian Service, Soul-winning, Sunday-school, Temperance, Thanksgiving, Dancing, Movies, Card-playing, Cigaret-smoking by Young People and Women, etc. Poetry is offered as well as prose. We are glad the collector has chosen so many reading-lessons that are distinctively Lutheran. The entire book breathes the spirit of deep and sincere piety. Our pastors may find it profitable to examine the book for use in their various societies. — Miss Wild's *Meditations* presents in five chapters various selections from Scripture and secular devotional literature. The Christian witness of salvation through faith in Christ Jesus and its blessed fruits, however, is unfortunately missing, and we cannot recommend this book for study in our circles.

J. THEODORE MUELLER

Proceedings of the Seventeenth Convention of the English District of the Synod of Missouri, Ohio, and Other States. Concordia Publishing House, St. Louis, Mo. 96 pages, 6×9. Price, 22 cts. — **Texas District.** 61 pages. Price, 11 cts. — **Michigan District.** 130 pages. Price, 18 cts. — **Eastern District.** 77 pages. Price, 21 cts. — **Sued-Wisconsin-Distrikt.** 62 pages. Price, 12 cts.

These are the first of the many reports to be issued during the next months. As usually, they give valuable information on the work of the Church carried on in the individual Districts of our Synod, and all of them contain at least a digest of the papers read at the convention of the District. These papers deal with doctrinal and practical questions. The report of the English District contains three papers, one on "Christian Citizenship," another on "The Lord's Supper," and the last one on "The Business and Responsibility of the Church in These Religiously Confused, Socially Distraught Times." The Texas District heard a paper on the doctrine of "God's Eternal Election," the conclusion of last year's essay. A brief *résumé* in the German language is included. In the Michigan District an exegetical treatise on 1 Cor. 1 was read, in the German language, and the English essayist spoke on "The Present Condition of the World a Proof of the Proximity of Judgment Day and a Mighty Incentive to Christian Duty." At the convention of the Eastern District the how and why of missions was discussed together with some of the

hindrances that keep us from doing our duty. "Youth and the Church" was the subject discussed at the convention of the South-Wisconsin District, also twelve theses in the German language on "The Duty of the Congregation toward Its Baptized Children." Timely subjects, every one of them, and every report is worthy of careful reading, study, and corresponding action.

TH. LAETSCH

The Lutheran World Almanac and Encyclopedia, 1934-1937. Published and copyrighted by the National Lutheran Council, 39 E. 35th St., New York, N. Y. 384 pages, 6×9½. Price, \$1.25, net. Order from Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.

This volume represents a prodigious amount of painstaking research work and careful compilation, offering not only a complete alphabetical ministerial directory of all the Lutheran pastors of the country, but also parochial statistics of all general Lutheran church-bodies and statistics of foreign missions, inner missions, home missions, education, and other pertinent data. There are sections on "The Lutheran Church of the World," "General Lutheran Church-bodies in the United States and Canada" (the report on the Missouri Synod being contributed by Prof. Theo. Hoyer and that on the Synodical Conference by Dr. L. Fuerbringer), "General Cooperative Groups," "Historical Essays and Digests," "Lutheran Biographies," and much other material of historical and practical value. In view of the completeness of the statistical contents of the volume its price is nominal.

P. E. KRETZMANN

Eingegangene Literatur

Das Septemberheft des *Luthertum* wird eröffnet durch einen Aufsatz von Pfarrer Lic. Dr. Otto Henning Rebe in Konradserbe: „Not und Verheißung lutherischer Theologie.“ Der zweite Aufsatz ist von Prof. D. Heinrich Matthes in Darmstadt: „Shakespeares Dramen, theologisch gesehen.“ — „Der Zeitschriften- und Bücherbericht“ verweist auf die wichtigsten Neuerscheinungen auf dem Gebiete der praktischen Theologie.

NOTICE TO OUR SUBSCRIBERS

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